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OCT 04 1985

Press misses significance of Archbishop's visit

Marian Van Til

HAMILTON, Ont. — The Canadian press has not fully understood the significance of the Archbishop of Canterbury's visit to Canada, says the Right Rev. John Bothwell, Anglican Bishop of Niagara.

The Most Rev. Robert Runcie, 63, Archbishop of Canterbury, toured Canada for 18 days toward the end of last month. The press has compared his visit to that of Pope John Paul II last year.

"He [Runcie] has been criticized for not making a lot of pronouncements [on social and moral issues] while he was here, but it was not an occasion for too many great public pronouncements," says Bothwell.

Not like pope

"We have been pressing him to come to Canada. As 'first among equals' it is important for him as the symbolic head of the Anglican church to have direct contact with us, to come to see us where we are," Bothwell explains.

As such, the purpose of Runcie's visit — and his relation to the worldwide 65 million-member Anglican church — differs substantially from that of the pope and his leadership of the world's Roman Catholics. The two really can't be directly compared, says Bothwell.

Other Anglican clergy agree. The Archbishop's position is "a bit like the Queen in the Commonwealth," says the Rev. Canon Paul Brillinger of Niagara Falls, Ontario. "He's a symbol, but a very real symbol. ... But his jurisdiction does not extend beyond Britain."

However, most Anglicans the world over would agree that the Archbishop of Canterbury "exercises a moral influence" [on them], says Brillinger. When Runcie makes public statements,

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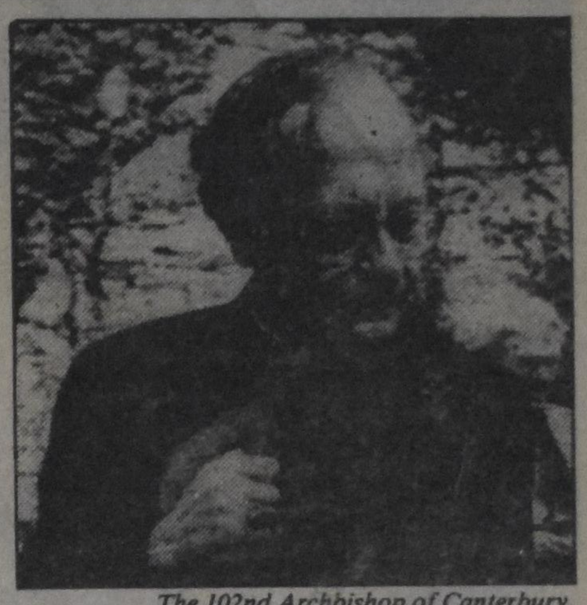

The 102nd Archbishop of Canterbury, the Most Rev. Robert Runcie.

Thinkbit

Archbishop Runcie, commenting on the hard-lined faces of those who worship money, regardless of their religious affiliation, added, "After the age of 40, we are to a large measure responsible for our faces."

From a speech given in Toronto on September 18.

Calvinist Contact

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Communism displaces millions

Bert Witvoet

NEW YORK, NY — According to the July 1985 Fact Sheet released by the United Nations High Commissioner, the world refugee situation is still very critical.

In the Horn of Africa alone there are some two million refugees. Most of these are from Ethiopia, fleeing to such countries as Sudan and Somalia. Ethiopia itself has over 300,000 returnees plus 72,000 others from the Sudan.

More than half a million people are displaced in Central and Southern Africa. Most of these come from Angola and Mozambique. Angola itself has 90,000 mainly from Namibia, a country that South Africa refuses to give independence to at this time.

In Southeast Asia there are 160,000 refugees with 38,000 from Vietnam and the rest from Kampuchea and Laos.

Pakistan has the largest group of refugees in the world: 2.5 million, mainly from Afghanistan.

In Central America and Mexico there are a total of 350,000.

The United Nations High Commissioner for Refugees is working together with all the host governments to alleviate the needs of the refugees. The money comes primarily through voluntary contributions from western governments.

Of the total number of refugees, which comes to more than five and a half million, at least five million are displaced by such Marxist regimes as those of Ethiopia, Angola, Mozambique, Vietnam, Kampuchea and Afghanistan.

M. Robinson UNHCR

Larger anti-abortion rally draws less attention

Margaret Griffioen

TORONTO, Ont. — One of Canada's largest anti-abortion rallies held here July 21 received almost no national media coverage, according to James Hughs, Campaign Life president.

"Consequently," he said, "many Canadians are not aware that this massive demonstration took place." Right-to-Life organizers of the protest, are calling it the largest rally ever in this city.

Some 20,000 people from across the province gathered in front of the provincial parliament buildings. They listened to speeches from various pro-life spokesmen and then formed a ten-block procession that wound its way through the city, past the Harbord Street abortion clinic (established by Dr. Henry Morgentaler).

Passing the clinic in silence, the group reflected on the statement by Hughs that "Thousands of unborn Canadians have been killed here." Police had set up barricades and stationed ten officers in front of the clinic, but the parade passed peacefully.

A group of 60 pro-abortionists met the rally at one point, wearing T-shirts reading, "Never Again," depicting a red ban-mark through a coat hanger.

Despite estimates setting attendance at 20,000 for both this year's rally and one held here in 1983, Judy Rebick of the Ontario Coalition for Abortion Clinics told reporters, "they [pro-life supporters] are a dying movement. They have half the people they had two years ago."

Pro-choice people argue that abortion is a woman's personal choice. Regina lawyer and civil activist, Morris Schumiatcher said at the rally that "after a woman has seen her child (through ultrasound techniques), she will not want an abortion. No woman is a monster."

Federal Court of Appeal reviews Muldoon judgment

Henry de Jong

TORONTO, Ont. — The appeal by Revenue Canada protesting Justice Muldoon's 1984 ruling in favour of independent school supporter Lyle McBurney has been heard. According to a *Globe and Mail* report, and to a Citizens for Public Justice (CPJ) bulletin, the three justices who heard the case were critical of Justice Muldoon's decision and seemed unreceptive to the defence given by CPJ tax counsel, Richard Fitzsimmons.

Mr. Fitzsimmons argued, successfully before Mr. Justice Muldoon in January, 1984, and now again, that Mr. McBurney's and other independent school supporters' contributions were "gifts," just like monies given to churches, synagogues and other religious congregations across Canada, and that they were, therefore, tax deductible.

Revenue Canada's lawyer argued that parents who contribute to independent schools receive "a benefit or advantage of a material nature," and that, therefore, these contributions should not be considered gifts within the meaning of the Income Tax Act.

The appeal was heard on September 11. The three justices have reserved judgment. It is not known when the Court's decision will be made known.

Inside this issue:

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What's happened to the family?" See Harry Van Belle's answers p.10
Hans Uittenbosch works at Joe Beef's Tavern! p.12

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Editorial

Shall the children's page be spared?

You may recall that on two occasions, we have told our readers that we may discontinue the children's page in *Calvinist Contact*" ... unless we get a storm of protest from our readers of similar magnitude as the protest which greeted the demise of the Old Coke." (editorial August 2)

Ours was not a decision that lacked vision, as one reader seemed to suggest. He was so angry with us for even considering dropping the page that he decided to discontinue his subscription to C.C. (tit for tat?) He didn't bother to plead for the continuation of the "For Kids Only," which is what we had hoped readers would do. We would *love* to continue that page. It confirms the aspirations we have for C.C. — that it be a family paper.

Initially we received five letters from children and parents requesting us to continue the page. Five letters is not a storm of protest. It certainly would not have swayed the manufacturers of Coca Cola. What are we to do?

It isn't that we had expected a storm. Our comparison with the Coke protest was, to say the least, tongue in cheek. But we did have something like 25 in mind. If 25 children would have asked us in writing to continue the page, that would have said something to us. But five?

The importance of numbers

While we were reflecting on the required number, our thoughts somehow focused on the story of the destruction of Sodom and Gomorrah. We remembered how Abraham had pleaded with God to spare Sodom because his nephew Lot lived there. He started out his bargaining with 50, then went down to 45, 40, 30, 20 and finally ten. If ten righteous people were found in Sodom, would God spare the city? God said He would. But ten were not found, and Sodom and Gomorrah, were destroyed.

What does this story tell us? Many more things than a simple editorial can account for. But certainly it tells us that God does not use the same standards as the Coca Cola company. He does not need a large majority to be persuaded. Yet, he draws the line somewhere. So the second point we may draw from this story is that numbers are not totally irrelevant, in spite of what our irate "tit-for-tat" reader may think.

We recall having to go through a similar decision process at *Calvinist Contact* once before. It concerned the question whether or not to maintain the Dutch pages of C.C. The protest against dropping the pages was significant enough for us to say they must continue for several years. There will come a time, though, when the number who need them will simply be too low. The Christian Reformed Dutch periodical *De Wachter* apparently decided that for it, that time had come.

But how could we apply this judgment to the children's page? What is the value of five responses? No one can answer that question with absolute certainty. Yet, a decision had to be made.

A biblical majority

We decided on a number, using Abraham's final request as a guide. "If there are ten letters from children and/or parents," we said, "we will spare the page."

This was not an attempt to be arbitrary. We believed that if the Lord bends over backwards to accommodate His people, we, who are in His service, should do no less.

We didn't want to apply the standards of democratic humanism which substitutes number for content. We would accept a majority of ten, if that majority pointed in a good and wholesome direction. When ten people realize the importance of Christian reading and games for children, we argued, they have outvoted a hundred who waste their time in front of a television set.

All of these deliberations took place several weeks ago. Now the time has come to make the decision. The final tally of letters is in. How many did we receive? Nine ....; nine eloquent pleas for the continuation of the children's page. (We received letters from: Karen Kingma, Strathroy, Ont.; Lisa Nywening, Winona, Ont.; Hans and Sadie van Manen, Oshawa, Ont.; Mrs. V. Baarda, Beamsville, Ont.; Marsha Klein-Horsman, Newmarket, Ont.; Elly Van Driel, Goderich, Ont. and Annette Merritt, Jennifer DeGroot, Matt Merrit, all of Bancroft, Ont.)

Nine is one short of the minimum number. We are now faced with the ultimate decision: to discontinue the page after next week's issue. We believe that we have given our readers and their children ample opportunity to make a solid case for continuing the tradition of carrying a children's page. That case has not been made.

Post scriptum

From James Dickey, a member of the Editorial Advisory Board, we received the following note, "I think that your decision to remove the children's page was a good one. I wouldn't plead too much for letters from the disappointed 'jongen.' A few will be prompted by their earnest parents to write."

Post post scriptum

Not having a children's page does not mean we will not feature stories and poems that can be read to children. Our Christmas issue will especially continue to pay attention to reading for people of all ages.

Letters

Tell them it's not Dutch

I was pleased to read your editorial about Christian schools (August 30). I have no Dutch background and never heard about these schools until I joined a Christian Reformed church.

My neighbours call it the "Dutch" school, and I tell them it is the Christian school. One person thought they taught Dutch at the school.

I think we have to change our attitude to show them it is a Christian school by what we think, do and speak (not refer to other people as Canadians.)

One person I know does not mind Christian schools, but our attitude makes her think, "If I am not involved in Christian schools am I a heathen?"

One thing about our local Christian school: instead of "Oma and Opa Day" they have changed it to "Grandpa and Grandma Day" to show it is not a Dutch school.

Betty Voskamp,
Waterdown, Ont.

Welcomes emphasis on spirituality

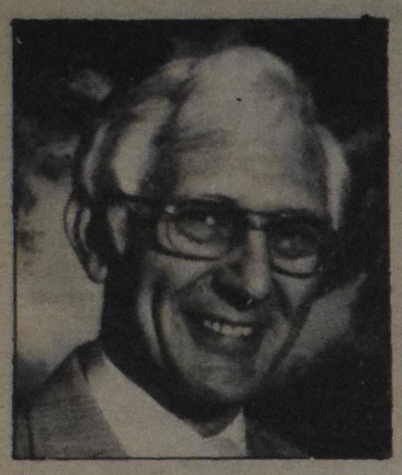
Congratulations for publishing a feature article by Robert H. Ball on "Invitation to Silence." By the grace of God, we may (as Reformed Christians) search for greater depth of personal spirituality.

A place to start could be reading a book offered by the Christian Reformed Board of Publications called *Space for God;* the Study and Practice of Prayer and Spirituality (by Don Postema, 1983). It is part of the Bible Way Curriculum. It has been offered as an adult course at Calvin Christian Reformed Church in Ottawa with good participation and positive evaluations.

Robert Ball writes that King's Fold may be the only Protestant retreat for meditation in Canada. He and other readers may be interested to know about Temple Pastures Mission (Fogerty Rd., R.R.2, Gatineau, Quebec J8P 6H8. Tel. 819-643-1478). The mission was set up by Frank Uhlir in 1976. His story is told in the book *The Call of the Cross.* He was a Cabinet Minister in the government of pre-Communist Czechoslovakia and became an Anglican Priest in Canada.

Temple Pastures, a quiet place in a Quebec rural setting offers facilities for groups and individuals on retreat. It has an atmospheric chapel, a library, meeting room and kitchens. There is a fee schedule, but it is adjustable to ability. Any Christian visiting Ottawa

SKYLIGHTS/WM. RANG



Accusing Jesus?

"... Yes, I think that there are many of us who have one particular accusation to bring against Jesus."

Pontius Pilate probably did the proper thing when he asked the Jews what accusations they had to bring against Jesus. I suppose it is standard procedure for a judge to be well-informed before he pronounces a verdict.

"What accusation do you bring against this man?"

It would seem preposterous to direct Pilate's question to ourselves, although we keep insisting that it was you and I who crucified our Lord. Yet somehow we do not want to be asked what charges we might have to bring to the bench.

Imagine, you and I accusing Jesus! Of what? Of the fact that He loves us? Of His sacrifice for you and me? Of His forgiveness?

Ridiculous question! He is our Lord and King. That's what we say and that is what we believe.

I'm afraid, however, that too often we are too easily ready with our answers. I have come to realize that when it comes to making faith statements our minds give a response that is not necessarily agreed to by our hands and feet, so to speak. And as for Pilate's question, yes, I think that there are many of us who have one particular accusation to bring against Jesus.

We don't like His interference in our lives. He does not like it when we make drinking a habit. He does not approve of friendships and love relationships with unbelievers. He abhors our divorces and He hates our half-hearted commitments to Him and to His kingdom. And He most certainly is angered and saddened when we twist Scripture to suit our own ends.

Of what have you and I accused Jesus lately?

When Jesus stood before Pilate, who was judging whom? Certainly, Pilate thought that he was judging Jesus, but in reality it was the other way around. For that reason it is fair to say that we must examine our lives in order to acknowledge the deeds, beliefs, and attitudes that Jesus could lay against our charge.

What you and I must remember is that the road is narrow and that the gate is but small that lead unto life.

William Rang is principal of the Christian School in Dunnville, Ont.

Longer Letter

Reader calls for renewal zeal

Many of us, I dare say, share the feelings of your August 30 editorial "Even necessary walls are not always pleasant." They remind me of the biblical challenge of "being in the world but not of it."

For decades many of us struggled enthusiastically in building churches that didn't dish out a simple pablum of Sunday religion, but a well-balanced nourishing meal of an obedient total life service during the week as well. Together we eagerly dug foundations for schools that aimed to stimulate the hearts and minds of our children with a clear life vision of playing life by God's rules. We donated willingly of our time and often meagre household budgets to give practical communal shape to this vision in labour (CLAC), in university training (ICS), in a fledgling Christian political movement (CPJ), in the encouragement of healthy interpersonal relationships (Salem).

We developed these separate organizations because we were convinced that if our religion had any value at all, it had to be put into practice in the work we did personally and together as a group, in private and in public, in our homes and in the marketplace of life.

We sensed that all around us religion had been kidnapped from the public arena and was being stowed away in the private alley of our existence, thus losing its biblical saltiness, its decay-fighting sharpness. Our environment twisted "separation of church and state" into "separation of religion and life." We did not want to live in society with a banana-split religion: slices of disconnected sections of life sweetened with some religious flavouring. We wanted to share with our fellow countrymen the Christianity of a wholesome loaf of bread, in which religion is a vigorous yeasty force that gives firm shape to life, that makes all of its ingredient parts grow and develop into one healthy interconnected whole.

Have we burned-out?

We started with enthusiasm, but now seem to have reached a dormant plateau. Have we burned-out? Have we lost zeal? Are we too much infected with the destructive bug of individualism?

We began to build. We began to work out God's assignment to live as an obedient people. We did so in our families, our churches and our schools, but are not taking the next step: to practise this God-given life vision more and more in the context of the day-to-day issues that face our factories, our businesses, our municipalities, our provinces, our nation, and eventually our entire world.

We must continue to deepen our insight and understanding regarding God's guidelines for city planning, scientific research, film production, law making, care of the disadvantaged and powerless in our midst. And while deepening our understanding, we must share these insights with our children (Christian curriculum development) and with our fellow citizens of different thought communities in the rough and tumble of daily living.

In sharing with others, we will become aroused with new zeal, because we can see God using us to bring a healing direction to our nation. A Christianity that has not lost its savour will be able to contribute positively to find ways to lessen unemployment, to encourage business leaders to strive not only for monetary profit, but also the profit of a healthy environment for their workers and quality products for their consumers, to stimulate workers to use

Continued on page 4 ...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

should include a visit to Temple Pasturs.

I welcome the emphasis on prayer, meditation and spirituality and have personally benefited from sharing with others in the search. (Col. 3:1-4)

Harmen Boersma,
Nepean, Ont.

True and painful

Mr. Aren Geisterfer's story "A Sinjo Blanda remembers" is a very true story. I went through the same experience — I knew what it was like.

It must have cost Aren a tremendous effort and pain to put it all into words. I cried after reading it. I'm glad he found peace. May the Lord be with us all.

Ineke Jansen (nee Gilde),
Mississauga, Ont.

Keep going!

Along with our subscription renewal for *Calvinist Contact*, I would like to make a plea for the Children's Page of your paper. I have enjoyed it myself, but now our oldest daughters, who are seven years old, eagerly go looking for it.

Some of it is difficult for them yet, but they read parts themselves and have some read to them. They do try the puzzles with help.

It is fun for them to have a part of an adult newspaper that is especially for them. The topics are always filled with interesting information and ideas. I very much enjoy the design of your title "For kids Only." It is just delightful.

We hope you will be able to continue this worthwhile feature.

Mrs. V. Baarda,
Beamsville, Ont.

I am writing to you because of your editorial on how you wish to dispose of "For Kids Only." You said you would bring it back if you got a strong response.

Have you ever thought that some letters might be caught in the mail. Or that some people did not see your editorial. I know for a fact that a lot of kids and adults enjoy FKO and would be very disappointed if it left.

I do realize it takes time and money, but so does this letter. What I mean is, how would you feel if someone took your favourite section of the paper? Please reconsider.

Marsha Klein-Horsman,
Newmarket, Ont.

Film review last straw

For some time we had become less pleased with your publication (its contents and direction).

The addition of a film review column made us decide to refrain from renewing our subscription.

We are trying to educate our five teenagers to stay away from supporting, with the Lord's money, the edifices that support the whores of Hollywood!

For God's sake be *in* this world not *of* this world.

Mr. and Mrs. W. Griffioen,
Willowdale, Ont.

Pontius' Puddle

OUR CHURCH CALLED A SPECIAL MEETING TO FIGURE OUT WHY WE CAN'T GET ANY OF THE THINGS DONE THAT WE PLAN IN OUR COMMITTEE MEETINGS.
DID YOU COME TO ANY CONCLUSIONS?
YES. WE SPEND TOO MUCH TIME GOING TO MEETINGS!

News

Press misses significance of Archbishop's visit

... continued from page 1.

they think, "That must be right because the Archbishop of Canterbury said it." There is no element of "infallibility" about his statements, though. Anglicans treat what the Archbishop of Canterbury says "somewhat like many evangelicals would point to Billy Graham," adds Brillinger.

Historical lustre

How did the post of Archbishop of Canterbury acquire that place among Anglicans? More than 1,300 years ago, Pope Gregory sent St. Augustine to Britain to do mission work among the barbarians there. He was appointed first Archbishop of Canterbury in A.D. 597. (The "Anglican" Church was not founded until the 15th century under the dubious leadership of King Henry VIII.)

Today more Anglicans are black and white, but because of the church's English roots and Canterbury's historical significance, the Archbishop's post there is regarded with special honour. Runcie is the 102nd Archbishop of Canterbury.

What the press reported

While in Canada, Runcie held several press conferences, talking about South Africa (the time has come for economic sanctions because they will hurt blacks less than apartheid is hurting them), native rights ("I recognize ... that the church should be biased in favour of people who always end up at the bottom of the heap in society and particularly when those people have an original stake in the land."), unity among Christians ("Divisions between Christian brothers and sisters is a prime cause of our failure to reach the world with the love of Christ."), and women's ordination (he has no theological objections but hasn't favoured it because he fears it could be divisive in some countries).

Worship services and meetings with Canadian Anglican leaders, however, were most important to his visit.

What the press did not report

The secular press was quick to note what Runcie said — or didn't say — on social issues, but was less comfortable with the gospel content of his homilies. If one did not hear his words firsthand, the impression garnered from the press would likely be that the Most Reverend Runcie is a rather secular "man of God," (a state of affairs which, demonstrably, does apply to some Anglican clergy). Taking all of his words in context, however, that judgment is inaccurate.

Runcie told a congregation assembled at Hamilton's Christ's Church Cathedral that "His [Christ's] Word and Life must flow into our veins. Christ must have here an authentic Canadian face which all your people can share equally. We share the gospel not just through our buildings and our words, but in our actions so that others may see the true wonder and quality of the Christian life."

Though the terminology is Anglican, the content rings true for all Christians. But it's not the stuff "news" is made of.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

BETWEEN THE LINES

Comic relief?

Malcolm Muggeridge, a former editor of *Punch,* once wrote that humour is so difficult to invent because reality is infinitely funnier. The performance by the various players involved in providing and resisting full funding to separate schools in Ontario bears out Muggeridge's remark, for this drama is even more comical than a Molière play.

First on the scene was Premier Bill Davis, already well known to the audience for his opposition to further funding of Roman Catholic separate schools. Suddenly, in June, 1984, he announced his government's intention to introduce full funding for separate schools through Grade 13, beginning in September, 1985. Then, just as suddenly, he resigned as premier (exit, stage left), leaving his successor with the job of implementing this last major political promise.

Enter (stage right), Frank Miller, who promptly called a general election. Many Conservatives subsequently blamed their poor showing on Miller's mishandling of the school funding issue. Consequently, despite the fact that the draft of the bill was already completed, Miller decided to delay its introduction, thereby dropping this hot potato into Liberal David Peterson's outstretched hands. For his final act Miller then abruptly resigned as party leader (exit, stage right).

Now, Ontarians have before them the spectacle of a leaderless Conservative Party trying to criticize the bill that they promised and that their officials drafted in the first place.

Meanwhile, a secondary plot, no less loaded with irony, has been unfolding. Public school teachers' unions (mainly the Ontario Secondary School Teachers' Federation) have teamed up with their old enemies, public school boards, and gone to court in an attempt to have the bill declared unconstitutional. At the same time, the Catholic teachers' union, the Ontario English Catholic Teachers' Association has allied with its old adversary, the separate school boards, to defend the bill. Solidarity forever!

Sensing a lack of public support for their position, the public school teachers have also launched their greatest public education project ever: an attempt to persuade the public that Ontario public school teachers provide the best education in the whole world. If that is true, one wonders why it isn't more self-evident.

The next act will almost certainly unfold when the court hands down its ruling, possibly this fall. When the curtain rises, will Catholic school funding be confirmed or denied? Surely a fitting ending to this play would be a ruling that full funding for the Catholic schools is only permissible under the Constitution if it is offered to all independent schools.

How would the Liberal government respond to such a ruling? The Conservative Opposition? The public school teachers and boards? The Catholic school teachers and boards? The Ontario Alliance of Christian Schools?

Like any good drama, it seems this one will retain its capacity for surprise and suspense till the very end.

Richard Vanderkloet is a teacher of History at the Toronto District Christian High School.

Reader calls for renewal zeal

... continued from page 3.

their time more productively, and to work as a team with management in providing a real service to society. Then teachers in our schools can point out to their students concrete models of what it means to live as Christians in our world. Without clear attempts to live out the Gospel in our work-a-day world, we cannot expect our Christian schools to inspire our students with a Christian life vision.

Having separate organizations to help us deepen our understanding of God's Word for daily living in all its fulness is of utmost importance. However, sharing this understanding with our neighbours, our colleagues, our community leaders at large is equally crucial.

Some time ago several of us in the Cobourg area sat down one evening with three members of the Northumberland and Newcastle Board of Education to discuss the nature of education and the religious underpinnings of all our social institutions. That evening helped us share our convictions in ways that others could understand. The trustees appreciated such interaction. It helped them understand what motivates us. Such dialogue with community leaders (trustees, newspaper editors, judges, lawyers, etc.) as well as with colleagues at work must happen on a more regular basis. The more publicly we involve ourselves in the life of our nation, the clearer understanding others will have concerning God's laws for integral living and the better we can serve a hurting world.

Let us, in the pages of *Calvinist Contact* also, share our experiences as bringers of Good News in the marketplace of life. I, for one, would like to be stimulated by them, and our children would be provided with more role models.

Wybe Bylsma,
Baltimore, Ontario

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Jewish culture alive and kicking

Jeff Adams

CALGARY — A priceless collection of centuries-old Jewish artifacts, many of them confiscated by the Nazis during the Second World War, began a three-city Canadian tour this fall.

The Precious Legacy exhibition opened September 14, in Toronto at the Royal Ontario Museum, then moves to the Glenbow Museum in Calgary next January and to the Montreal Museum of Fine Arts in April.

The collection has been touring the United States since November 1983. It documents the history, art, lifestyle and traditions of Europe's oldest Jewish community which existed in Moravia and Bohemia from the Middle Ages onward.

For centuries the people in these countries, now part of Czechoslovakia, made up the largest Jewish community in the world. They were overrun by the Nazis during the Second World War, and their homes and synagogues were looted. The Germans grabbed thousands of homes and heirlooms, some of them more than 1,000 years old.

Most of the property was dumped at the Jewish Museum in Prague. The Czechoslovakian government tried to return it after the war ended, but many owners or heirs couldn't be traced.

The government established the world's largest collection of Jewish artifacts — totalling over 140,000 items — including metal work and beautifully embroidered textiles, early books and manuscripts, woodwork, portraits, folk art and objects of everyday life.

Section of a grille for the Bimah or Reader's Desk in a synagogue.

Rich culture

Only a fraction of the total, about 300 items, will be coming to Canada. But Edmond Lipsitz, executive director for the Ontario region of the Canadian Jewish congress, said even that amount will be enough to show Canadians that depth and richness of Jewish culture.

"This is a significant exhibition for (Canada's 325,000) Jews and for all Canadians," Lipsitz said in a telephone interview from his Toronto office.

He said the collection tells viewers that although the Nazi movement has died, "we Jews are alive and still kicking. It shows that our culture has a past and a future, that it is vital and growing."

The Glenbow Museum is managing the exhibit's year-long Canadian tour. Glenbow director Duncan Cameron signed the final agreements with the Canadian and Czechoslovakian governments this week.

Federal Communications Minister Marcel Masse has approved a $500,000 grant to help pay part of the costs, including translation of an information catalogue into English and French.

Fund-raising efforts are also under way in all three host cities. About $300,000 is needed from each community and $200,000 has been collected so far in Calgary.

Vandergrift takes Edmonton CPJ position

Paul De Groot

EDMONTON, Alta. — Citizens for Public Justice, a Christian political lobby and action group, has hired a new staff person in Edmonton.

The new staffer is Kathy Vandergrift, 37, a Calvin College graduate with wide experience in politics and community organizing.

Vandergrift is a past president and chairman of the Urban Reform Group of Edmonton (URGE), a civic group which has successfully placed several aldermen on Edmonton city council.

Vandergrift more recently worked as a research assistant to Toronto MP Lynn McDonald (NDP, Broadview-Greenwood) in Ottawa, while Vandergrift's husband Larry was on a sabbatical there.

"I hope to draw on all these experiences to make our work effective here," Vandergrift said.

Her work inside politics might help translate ideas from CPJ's Christian framework to concrete, workable policies for government, she said.

CPJ, she said, is "long on general principles but often short on policy proposals."

Close cooperation with local members

Vandergrift is no stranger to CPJ. She was, until accepting the Edmonton staff job, a member of its national board.

The agenda for her work in Edmonton will come from CPJ members themselves, Vandergrift said. CPJ has always emphasized the role that its members play in setting priorities and formulating policy, and "I don't want to force my agenda on them," Vandergrift said.

Her first task, she said, is to identify concerns which Edmonton CPJ members wish to address.

Several people have already come forward as volunteers to assist her, and mobilizing more people to become involved is one of her most important tasks, she said.

"Making people more aware of their role as citizens, and of the potential for change in that" is how she sums up that aspect of her job.

The Calgary chapter of CPJ has had a staff member, John Hiemstra, for several years, and Edmonton members of the organization have been eager to supplement his work with a staffer in the provincial capital.

The work in Calgary, which has given CPJ a reasonably high profile among Christian activists in Alberta, will serve as a model for the office in Edmonton, Vandergrift said.

Active TV watching prepares well, says Edmonton researchers

Jeff Adams

EDMONTON, Alta. — Children who can watch television, listen to records and snack while doing their homework are the kind who will make it in today's world, says child psychologist Jay Bishop.

The child who capitalizes on the fragmented concentration TV encourages will be "the leader in the 21st century," he said in an interview, because TV has given him an advantage by imparting information, flexibility and shared experiences.

Bishop is involved in a research project at the University of Alberta in which 90 Edmonton children are being studied to determine whether the way children learn to watch television has an influence on the way they learn to do other things, including work at play and school.

He said the study by the department of educational psychology is attempting to identify certain themes "occurring between parents and children watching television that link to the behaviours crucial for success in school and life."

One thing the researchers found out, Bishop said, is that school work styles tend to match the way children watch television.

A child inquisitive and involved in a TV show is often dynamic at school. The child willing to watch anything any time with no involvement often extends that passivity into the classroom.

Develop way of watching

"An average Grade 6 child watches between 30 and 50 hours (of television) a week," he said. "It seems the ways children watch determine what they know, learn and remember."

Bishop admits TV tends to attract more passive than active viewing by children, encourages consumerism and gives a lopsided view that Toronto and New York make up the real world.

But, he said, parents don't do a child an intellectual favour by forbidding him to watch TV.

"It's a form of burying their heads in the sand. It's not fair to the child. It's not fair to the parents. Parents have to be aware of what's happening in the world."

The difference between involved and passive viewing, he said, often comes from how much leeway mothers allow their children in selecting and discussing programs.

The mother who dominates her child's viewing is more likely to produce a passive viewer.

To encourage active viewing, Bishop said, parents should help the child to develop a way of watching television.

"Watch with the child. Enjoy the experiences you have with him. Talk about the program, the characters ... the story."

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Church

Marian Van Til, page editor

Australian Reformed Churches caricatured by press

Marian Van Til

The Reformed Churches of Australia are not too happy with the Melbourne press these days.

The Age, a Melbourne newspaper, featured "a disturbing caricature" (*Trowel and Sword,* June, 1985) of the Reformed Churches in a May 16 column entitled, "The Rising Religions," by Barbara Fih.

"Church says some of its members are destined to go to hell," proclaimed the headline. The paper made that the focus of its article based on a conversation with Reformed Church pastor William Van Brussel.

In a letter of protest on behalf of the Reformed Churches of Victoria, Classis Victoria officers quoted the Van Brussel conversation, showing it had been distorted by Fih:

Fih: "Are you sure that you are going to heaven?"

Van Brussel: "Yes."

Fih: "Are you sure that *all* members of your church are going to heaven?"

Van Brussel: "We cannot say that."

Fih: "Then you have to face the fact that some of your members may not go to heaven?"

Van Brussel: "Absolutely."

Fih's column went on to call the 10,000 member Reformed Churches a "fundamentalist Christian church" which "keeps its members under strict surveillance" because of its belief that they are totally depraved. Peter Abetz, a second Reformed Churches pastor interviewed by Fih, responded later by saying that "such statements ... are sheer nonsense."

The remaining paragraphs of Fih's article discuss — also erroneously — predestination and the procedures for church discipline, stereotypical "Calvinist topics" to many non-Calvinists.

The *Trowel and Sword,* a Reformed monthly put out by the Reformed Churches Publishing House was "angry, sad, disappointed, or just plain mad" about the Melbourne paper's column, calling it "a disservice to our denomination."

Trowel and Sword reprinted Fih's column along with several perceptive, even elegant letters which were sent to *The Age,* pointing out the misinformation contained in its column.

Graham says U.S. has replaced segregation with economic apartheid

BOONE, N.C. (EP) — The Rev. Franklin Graham, president of Samaritan's Purse and son of evangelist Billy Graham, returned this week from his third visit to South Africa and expressed concern that religious leaders are being pulled into that nation's political conflict at the expense of spiritual opportunities. While in South Africa, Graham met with numerous black and white evangelical leaders. All indicated that the current situation has produced a climate of unprecedented openness to the Gospel.

"For the first time many are hungry; for the first time many face death; for the first time many are in prison," said Graham. "Men and women are searching for answers to life. Now is the time to proclaim clearly the Gospel of Jesus Christ." He noted that many religious leaders in the United States and South Africa are neglecting spiritual opportunities and are preoccupied with the politics of the region. According to Graham, the ultimate answer to the problem in South Africa is not new or old politics, but new life in Jesus Christ.

"Man does not have the capacity within himself to love someone from another race, another culture, another tribe, unless he has a new heart," he said. "Only God can give that new heart through faith in Christ. South Africa needs the Gospel and religious leaders should use this hour of turmoil to meet the spiritual needs of man."

Black evangelicals with whom Graham met called for Bibles to be distributed throughout South Africa's black townships. Graham's organization, Samaritan's Purse, has agreed to help sponsor a special printing of 100,000 Bibles for this purpose.

Graham observed that the current debate over racial issues in South Africa may be diverting attention from racial problems in America by luring our U.S. citizens into a false sense of achievement in civil rights. "In America, we have replaced segregation with a form of 'Economic Apartheid.' We keep many of our ethnic groups economically imprisoned, taking away their pride and incentive to achieve," he said.

Church News

Christian Reformed Church

Declined

— to Vauxhall, Alta., Cand. Michael Kooy.

New place of worship

— Community CRC of Richmond Hill, Ont. will meet (starting Oct. 6) at Don Head Secondary School, Major Mackenzie Dr. at Trench St. (beside York Central Hospital).

Services are at 10:30 a.m. and 6:00 p.m.; Pastor William Geerts.

New stated clerk

— Classis Chatham: Rev. John Klumpenhouwer, Stated Clerk. Forest Chr. Ref. Church, Box 554, Forest, ON N0N 1J0; 519-786-5822.

New clerks

— Community CRC of Meadowvale, Ontario: Reinder Kuntz, Community church of Meadowvale, 2630 Inlake Court, Mississauga, ON L5N 2A7. (Wally Zomer is the new vice chairman of consistory; Shirley Vander Meulen the new secretary of deacons. Also send their correspondence to the church address.)

— Mount Hamilton CRC, Hamilton, Ont.: Mr. J.D. Schotsman, 48 Malton Dr., Hamilton, ON L9B 1E7; 416-383-7334.

Pastoral Pondering

Hell is for good people

Cecil E. Burridge

Yes, hell is for good people — people so good they think they can get to heaven on their own merits. These good people live clean lives. They are cultured and refined. They are honest and sincere in their dealings with others. They are good citizens.

But one day they will be cast into hell to live forever with their exact opposites — liars, adulterers, murderers, robbers, rapists, drunkards, prostitutes, the vilest of creatures.

Many of these good people are church members who live decently and righteously — and that's their problem. In their self-righteousness they don't realize their need to be saved. They know that they slip up once in a while, but they believe their good deeds far outweigh the bad, and that God, considering this, will tip the scales in their favour.

By giving liberally to worthy causes, charitable enterprises and church offerings, believing in church ritual, singing the hymns enthusiastically, and listening attentively to the sermon, many are convinced they are buying the ticket that will open heaven's gates for them. They actually believe that God's pardon can be purchased.

Many of these good people think they are saved through the rite of baptism, and some through confirmation. Because they have been washed in the water they believe their sins have been washed away as well. They are convinced they will go to heaven when they die.

Baptism testimony

Baptism, however, is a testimony of the believer's death to sin, of his severance from its domination, of his pledge to live a new life through a faith-union with the Lord Jesus. Baptism is a God-given rite but there is no salvation in the act. The believer's emergence from the waters of baptism signifies that through union with the living Lord, he has been raised from death with Him, "Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4)

Multitudes of good, sincere people join the church of their choice and have their names inscribed on its membership roll. But unless their names are found written in the Lamb's Book of Life they will be cast into "the lake of fire." (Revelations 20:15)

Salvation is a thing of the heart. The Bible plainly tells us that if with a sincere heart we turn from sin and trust the Lord Jesus Christ, the doors of hell will be forever closed to us, and heaven's gate opened: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:9,10)

Yes, hell is for good people — people who are fine citizens, upright characters, sincere and honest people — who have never received God's Son as personal Saviour. But there is mercy in the Lord. He saves all who come to Him — good and bad — who, by faith, put their complete trust in the merits, mediation, and cleansing blood of Jesus Christ.

Rev. Burridge is a semi-retired pastor from Bradford, Ont., filling a part-time ministry in the Guthrie, Oro Central, and Oro St. Andrews Presbyterian churches.

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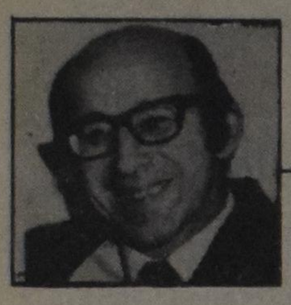

Leonard Schalkwyk

Pastoral letters

How is your BAC?

BAC is a technical term for Blood Alcohol Content, a measure of the concentration of alcohol in a person's blood.

Ah, you may say, my BAC is fine, I only had a few beers a while ago.

Well, if that is so, your BAC may not be fine. Do you know that a 12-ounce can of beer, a 5-ounce glass of wine, and the usual 1¼ oz. serving of whiskey all contain the same amount of alcohol?

"Come on," you say, "Don't become a fundamentalist. A few beers don't impair me!"

The fact is; *any* amount of drinking will begin to affect your judgment and coordination, reducing your ability to judge distances, speeds, and angles. The *degree* of impairment depends upon the amount you drink, your body weight, and other factors. (In Norway, driving after one beer, can mean jail.)

It is foolish to say, "I will not drink, I'll just have a beer." Beer can impair you just as much as distilled spirits.

A beer won't hurt?

This is not an article to convince you to become a teetotaller, but this is a plea to stop fooling ourselves, that a "Reformed" beer or wine does not impair your driving. That is a myth. Of course, impairment is reduced if you combine eating with drinking and if you wait a couple of hours before driving.

We should realize what alcohol in one's blood does to a person. A drive with a Blood Alcohol Content of 0.08 is four times as likely to cause an accident as a driver who has not been drinking.

You may say: "But I'll never reach that 0.08 alcohol content!"

Do you have to be stone-drunk to reach a BAC of 0.08? Not at all! The average person who takes five drinks during a two hour period (be it beer, wine, or spirits in the amounts mentioned above), will have reached the 0.08 level.

Then you can be charged with DWAI (**D**riving **W**hile **A**bility **I**mpaired). At 0.10 you have reached the intoxication level and you can be charged with DWI (**D**riving **W**hile **I**ntoxicated).

New York State has recently dramatically strengthened its drinking-driving laws. If you are caught driving with a BAC of 0.05 to 0.09, you can be jailed for up to 15 days. If you are caught driving with a BAC of 0.10 or more you may spend up to one year in jail.

In Canada, about half of all traffic fatalities involve impaired drivers. In fact, the concentration of alcohol in a person's blood is the best predicter of the likelihood of crash involvement. No one should consume alcohol and drive.

It applies to us

Let us as Reformed people not pretend that the message of "don't drive when you drink" does not apply to us. It is about time that we join the campaign to make the road a safer place. Let us not leave that up to non-Christians.

Since a son of ours was killed by a drunk caused by adriver, this has come home to me in a personal way.

I know this is a touchy subject. But there are many people out there in many congregations who have experienced similar pain and grief. So why keep silent about impaired driving?

There is an organization called MADD: "Mothers Against Drunk Drivers." Some of them can never forgive what a drunk did to their child; they are boiling mad and want revenge. Some mothers want to prevent it from happening to other children. We should not be mad, not at God, nor at people. But neither should we mistake inaction for meekness.

When a relative of yours is hit by an impaired driver, you should resign to the will of God who allowed it. You should not carry a grudge against the offender. But neither should you "do nothing." The policemen in our congregation can tell horror stories of people who thought that "just a few beers" would not harm anybody. We take an active part in campaigns against abortion and similar causes, and rightly so. But we should also, as church people, join in the campaign against drunk and impaired driving.

As Reformed people, we glorify moderation. We are not fundamentalists who consider drinking to be a sin. But let everyone examine him or herself. "Wine is a mocker and beer a brawler. Whoever is led astray by them is not wise." (Proverbs 20:1)

Rev. Schalkwyk is pastor of the Chr. Ref. Church in Springdale, Ont.

My El-shaddai

I used to think that a true Christian
was excited all the time.
He was constantly bubbling over
with happiness
and always smiled.
And I felt that I was failing
— miserably.
Yes, I knew who was Lord and Master
of my life
and my gratitude was deep and heartfelt;
But I wasn't exactly always
erupting with contagious joy.

Then I learned to know my God
Who, as well as being my Lord and Master
is also my El-Shaddai.
I don't have to be singing loud praises
all the time.
And I don't have to be excited all the time.
Sometimes I can be quiet, too
with the quiet assurance
that all is "well with my soul"
And I don't have to turn to anyone
or anything else
to satisfy me
For my God is my El-Shaddai
my All Sufficient one.

Ann Reyneveld

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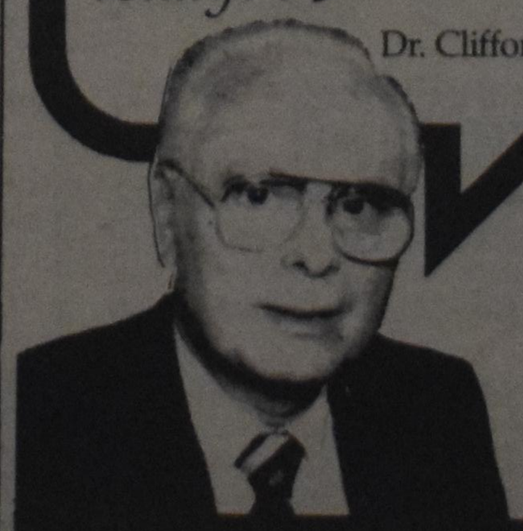
Dr. Clifford C. Pitt, *President, ICS*



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Education

Henry de Jong, page editor

Chalkmarks

Sexuality education

"The earth is the Lord's, and everything in it, the world,

It's been back to work for a while already. Even summer memories have faded into a cool Fall. Classroom routines are becoming established and some of those great ideas we picked up this summer actually work. Boards have elected their new executives, Education Committees are discussing some of the latest staff requests and Finance Committees are wondering if there are any ways of raising a few more dollars to balance the budget. Was there really a summer? Is all of this activity, sometimes so frenzied, necessary and worth it?

All of a sudden a shaft breaks through the questions, a ray of light. The earth is the Lord's and everything in it. We must remind ourselves of that often, especially when the busyness in which we are involved seems almost superfluous, an exercise in futility. It is because the earth is the Lord's and because we want our children to know this, to experience it, and confess it that we have Christian schools.

We want our children to know in the depths of their existence, that there isn't a square inch (or square centimetre, if you prefer), that does not belong to the Lord. That's why nothing is out of bounds in our exploration of the earth/cosmos. Because some concepts are more complex than others, and because children don't have the experience to deal with certain topics as yet, they are left for later grades. Curriculum decisions, therefore, are based on what is often referred to as developmental levels.

One curriculum area that will receive a lot of attention, at least in Alberta and probably Manitoba, is Health. In Alberta the new junior high health curriculum guide should be out soon. One topic within this program is considered to be too controversial to be a requirement and thus has become an optional component. It doesn't take much to figure out that this is the area of sexuality education.

According to the curriculum guide, school boards have to record in the minutes approval to teach this section of the Health program. Within our CSI schools many boards have not taken an official position on the issue, not because they feel teaching about sexuality is wrong, but they can't see what the fuss is all about. Human beings were created by God as sexual beings and human sexuality is so much part of the Lord's earth that it, too, is worthy of investigation and exploration.

In fact, shying away from discussions about sexuality is rather revealing about ourselves and teaches children that sexuality is a hidden thing and secretive. What a shock these children will have when they come upon The Song of Songs in Scripture, or other somewhat explicit material the Bible contains.

Truly, the earth is the Lord's, and *everything* in it. We can give thanks to Him for all the marvellous gifts He has given us and teach our children to appreciate them and use these gifts as careful stewards, including our sexuality. Teachers don't have to be afraid to deal openly and frankly with questions and issues relating to sexuality because their understanding is shaped by God's Word. Boards should have no difficulty incorporating sexuality education into the curriculum because the earth is the Lord's and everything in it.

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Cooperative education

OTTAWA — Flora MacDonald, Minister of Employment and Immigration, has announced that 37 new projects ts involving about 24,000 students have been approved for federal financial assistance. This is in addition to the 25 projects approved for 16,000 students in April and brings to approximately 40,000 the total number of students who will be involved in these Cooperative Education projects over the next five years.

Cooperative Education, an option under the Job Entry program, in the Canadian Jobs Strategy, is aimed at secondary, college and university students.

"We are investing up to $6 million in Cooperative Education this year," said Miss MacDonald. "In partnership with provincial and territorial governments and the private sector, we are trying to help students put theory into practice."

Cooperative Education combines classroom study with periods of on-the-job training to provide young Canadians with the skills and experience needed by employers. It has received strong support from students, parents, employers and educators.

The 37 approved projects, which will begin in the 1985-86 academic year, will each receive a maximum of $200,000 in federal assistance over a four year period. The maximum federal contribution is 85 percent for the first year, 75 percent for the second year, 55 percent for the third year and 35 percent for the final year.

Funding helps to cover the cost of coordinators who arrange work placements for students with participating employers. Classroom instruction costs are borne by the educational institutions, while wages for post-secondary students are the responsibility of the employers.

"We consider this option a vital part of the employment strategy," Miss MacDonald said. "It provides students with the skills needed to make the transition from school to the workplace." In addition, the broad range of topics within Cooperative Education will give the flexibility we need to meet technological challenges, ensuring that the oncoming labour force has the skills needed now and into the future."

"Starting September 1, 1985, we are accepting new applications for federal Cooperative Education financial assistance," Miss MacDonald advised. "The cut-off date for this new round is November 30, 1985. Application forms will be in the hands of interested school boards, colleges and universities in mid-August."

The brook

My swift running friend,
How gaily you chatter.
Down the hill around the bend,
Without a care or matter.

You smile at the sun
Not I, but you well knowing;
Where have you begun
And where are you going?

He answered rather rare,
"I go with the flow,
I haven't a care, coming along
and you'll soon know!"

Darlene Vink,
Grade 10,
Abbotsford Christian School *Carillon*

Korean scholar is Calvin College's 1985-86 multicultural lecturer

CALVIN COLLEGE, Grand Rapids, MI — Dr. Seyoon (pronounced sayYOON) Kim, president of the Asian Centre for Theological Studies and Mission in Seoul, South Korea, joins the Calvin College faculty for the 1985-86 school year as the College's sixth professor in its Multicultural Lectureship Program.

Dr. Kim was born in 1946 in Chonbuk, Korea. He and his wife, Yea Sun, have two daughters: Songi, 4; and Hahni, 2.

Dr. Kim is a Korean but has lived and worked in foreign countries too. He obtained his B.A. at Seoul National University and then also studied in Singapore, England, and West Germany. He received his Ph.D. from the University of Manchester, England, in 1977.

He has travelled widely in southeast Asia and Europe and has visited the United States twice. He taught for a year in Singapore and has been teaching in Korea since 1978, except for the past two years, which saw him doing research for a book in Tübingen, Germany.

"This experience of living, studying, and teaching in a number of countries, both Asian and Western, has led me always to maintain a keen interest in the problems of culture and compare different cultures and develop insights into them," Dr. Kim said.

As a Korean he is aware of the unique experiences of Korean Christians in Asia. The fact that, unlike other Asian countries, Korea was not colonized by a "Christian" power but by Japan, and the gospel was not brought to Korea by imperialists, makes their experiences unique.

Dr. Kim believes that concepts such as human rights and democracy are part of the Christian culture and that they can be practised only in a culture where the Christian doctrines of creation, sin, and redemption, of persons' relationship to God and to one another have moulded the beliefs, values, and way of life of a people. ("Japan is no real exception!" Dr. Kim asserts.)

"I believe that problems like human rights and democracy are theological problems in their roots rather than sociological, political or economic. Since 1945 we have made many attempts in Korea to practise democracy, but we have not been very successful, and Korea is not known for holding human rights in high esteem. For this reason, I, as a Korean theologian, have to reflect upon our realities and make efforts to point to a direction in which Christianity can mould or regenerate our culture in order to create presuppositions for the good values to which we aspire."

Dr. Seyoon Kim

The Multicultural Lectureship Program arises from the awareness that Christian discipleship is expressed around the world, not just in Europe and North America.

The College seeks to engage leading Christian thinkers to staff this lectureship, whose cultural background is different from the dominant background on this campus.

In this way the College attempts to present a structured, systematic, and regular avenue for the presentation and discussion of ideas, problems, and solutions that are encountered by Christians from non-Euro-North American nations.

Feature

The Catholic battle for funding Part I

A contemporary school room at the turn of the century

A. Guldemond

The separate school question is one of the major political themes of Canadian history. It almost ruined the Confederation agreements in 1866. It has been one of the few unresolvable issues in Ontario politics. Yet very few people know the details of the long battle. Even fewer realize how these important fights over education have shaped the Canadian identity.

This article provides a brief overview of this matter. It is hoped that this will help us understand the current debate regarding extension of funding.

The Confederation compromise

In 1867, one of the conditions for the union of the colonies in British North America was that education would become a provincial responsibility. Although some of the Fathers of Confederation were in favour of a national system, most of the politicians realized that there would never be any agreement between Ontario and Quebec. Consequently, the most they could hope for was protection of the minorities in each province.

This agreement was enshrined in the BNA Act of 1867, Section 93. The key clause for the separate school funding issue is (1), namely, "that nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union."

Ever since that time the question has been, what exactly were the rights and privileges of the Catholic minority in 1867 by law? It is very interesting to note that such questions arose in Quebec only recently.

Public school supporters have argued that in 1867, legal rights ended at grade 8. This was the interpretation given and considered to be "settled" in the Tiny Township court decision of 1928. Catholics have argued that in law and practice the separate schools in 1867 were in fact functioning as high schools in many instances and hence that their rights and privileges include the right to operate a high school at the public expense.

Before confederation

Prior to 1871, there were, in Upper Canada, two classes of schools: common schools and grammar schools. The former had, from 1841, a statutory branch known as separate schools. These two kinds of common schools shared alike in public revenue. The grammar schools on the other hand were classical, secondary schools, of independent resources, but received some grant aid at the pleasure of the legislature. In 1867, 308,511 pupils attended common schools while only 5,696 students (or two percent) attended grammar schools. There were no public high schools prior to 1867.

From 1841 on, the standard of education in the common schools had improved (that is, grades and courses were expanded) while that in the grammar schools did not. As a result, the common schools overlapped with the grammar schools and the post-elementary curriculum. The report of the Chief Superintendent of Education for 1855, states that the common schools in Hamilton were providing an education sufficient to qualify a pupil for matriculation at the university.

Again, in 1863, the local superintendent of common schools in London reported that the education provided in one of the schools under his care was "comprehensive enough to qualify students for entering upon a study of the learned professions, or to matriculate in any college or university of the province."

Thus common school trustees extended their original elementary schools to the high school level via the common school program. According to the annual reports of the Rev. Ryerson, Chief Superintendent, it was normal for many common schools (including separate schools) to teach Latin, algebra, geometry and natural philosophy. This was done for reasons of economy and conscience. Most students could not make it to town or city. And it was cheaper on salaries!

The legal basis for this action is to be found in statutes as early as the Common Schools Act, 1850, Section 12, Article 13: "It shall be the duty of trustees of each school section to permit all residents of such section between the ages of five and 21 years to attend school." In Article 19: "A Separate school shall be under the same regulation in respect to the persons for whom such a school is permitted to be established as are the Common schools generally. Each Separate school shall be entitled to share in the school funds according to the average attendance of pupils attending the Common school in such city, village or township."

Several Acts relative to common schools were enacted in the period between 1850 and Confederation, the most notable being the Scott Act of 1863 which was entitled, "An Act to restore to Roman Catholics in Upper Canada certain rights in respect to Separate schools." Nothing in these various Acts restricted the rights of the religious minority to conduct a school with public funds for persons between the ages of five and 21.

That brings us back to the key statute, namely, the British North America Act of 1867. It is significant to note that it was a Protestant, Alexander Galt, who introduced the special section of the Act dealing with the rights of the minorities. He was the spokesman for the Protestant minority in Lower Canada. The BNA Act would have to have a guarantee of a certain measure of fairness for the separate schools. Subsequent developments, however, would prove that fairness in certain cases "ended almost before the ink was dry on the Confederation agreement."

In 1871, the legislature passed the first Ontario High School Act. The new schools, besides being under the public domain, differed from grammar schools in that the studies of classics was not obligatory in them and they were for girls as well as for boys. According to the Act, elementary education was henceforth to be restricted to the public schools — to give them their new designation.

It is of special interest to note that in the instructions of the chief superintendent for 1872 and again for the following year, it is stated that the Act of 1871 and the regulations passed thereunder "did not in any way apply to separate schools." Before long, however, the regulations were applied to the separate schools. In the decades following Confederation, a significant number of Catholic youths continued to attend separate schools for their post-elementary education. The grants continued to go to the separate schools.

In 1896, a law was passed whereby a school authority, in an area where there was no high school, was permitted to establish continuation classes, i.e., classes for the first two years of the high school program. Additional grants were authorized for boards operating such classes.

In 1899 this statute was amended to permit separate schools to conduct such classes. In 1908, further grades were included as new continuation schools were authorized for areas without a high school. Separate school boards at Amherstburg, Eganville, and Westport established such continuation schools. By 1915 at least eight other separate schools, all in high school districts, were providing, more or less, a full secondary program. Two of these schools were in Ottawa and one each was in Toronto, Hamilton, Peterborough, Dublin, Douglas and Lancaster.

Early 20th century persecution

In 1912, the Minister of Education issued a new regulation. This regulation still makes the blood of Franco-Ontarians boil with indignation. It was the infamous Regulation 17 which came at the height of patriotic British imperial sentiment in which Ontario was determined to outshine the British in loyalty and missionary zeal for the Empire. On the pretext of poor quality education in French (and Catholic) schools, the teaching in French beyond grade two was forbidden. It took 15 years of bitter fighting to have the regulation modified so that it would not destroy outright the French language in Ontario.

Many things can be said about cultural conditions in Ontario between 1910 and 1930, but one thing is perfectly clear: tolerance and multi-culturalism were not considered virtuous. The government ordered the establishment of Empire Day (after the Boer War). This was designed to highlight and contrast the difference between "French failure through the folly of absolutism, monopoly and feudalism" and the "British success through the wisdom of self-government, freedom and equality." Many of the textbooks in the province of this period are noteworthy for their blatant racism and patriotism.

Ostensibly to avoid duplication, in 1915 the departmental regulations prohibited any public (elementary) or separate school in a high school district from offering any program beyond the second year of the secondary course. This directive was a severe blow to Catholics. It seemed that their constitutional guarantees were being ignored in Ontario.

The Ontario bishops went to Ottawa in hopes of persuading Conservative cabinet ministers to influence their compatriots in Queen's Park. According to

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Feature

The family in an individualistic society I

Harry Van Belle

The break-down of family life

It is not a luxury to highlight the importance of family life in 1985. If present trends continue, there may well not be a family before long. Like the dinosaur of ages past it will have become extinct, a quaint but out-dated mode of living together that was unable to survive the fast pace and individualistic thrust of modern society.

This possible demise of the family has everything to do with today's alarming divorce rate. Four out of every ten marriages in Canada presently end up in divorce. Over the past decade, 500,000 children watched their families break up. 637,000 of those innocent bystanders are now living in single parent households, an increase of 50% over the past decade. If present trends continue, single parent homes will be the norm rather than the exception in another 20 years.

Moreover, people don't just divorce and stay single. They frequently remarry relatively soon after their divorce. As a result of these serial marriages, untold other children live with step-parents as well as natural parents, and with step-brothers and sisters as well as natural siblings. Life in such families can be quite confusing for a youngster.

This is poignantly illustrated by a recent *Herman* cartoon. It shows a teacher asking a pupil to bring a note from home presumably to explain why he did not complete his homework. The caption gives the pupil's reply. It says, "Ok, I'll bring the note. But which parent do you want to sign it: my natural father, my step father, my mother's third husband, my real mother, or my natural father's fourth wife, who lives with us?"

There is further evidence that the nuclear family (composed of father, mother and at least one child) even as we know it today in its amputated or reshuffled form is fast disappearing as well. Many young couples, who see the negative effects that serial marriages have on family life, have concluded that having children just isn't worth the hassle. They much prefer childless marriages where each partner can pursue his or her career to the full and still profit from the mutual companionship that living together affords.

Thus it is timely to ponder the importance of the family because all the figures show that it is in danger of disappearing.

Fear of longterm commitments

In response to these statistics we may very well lament the selfishness of the present generation of couples. But this by itself will not help us understand the problem. Besides, I rather doubt that this generation is more selfish than the previous. What is much more true about many people today is that they fear longterm commitments and are ignorant of the importance of lasting relationships. Social support systems like families, neighbourhoods, church affiliation, life-time friendships and lifetime marriages are not valued positively by today's younger people. They generally invest very little of themselves in them. Instead they experience them negatively as an infringement on their individual liberties.

Why do they feel this way? Alvin Toffler in his book *Future Shock* has argued that the fast pace of modern life is the cause of it. We live in an age, he says, of rapid change where what is new today is outdated tomorrow. In an age of super change, it is simply inappropriate to make long-lasting commitments and to establish enduring relationships. Now, we do indeed live in an age of unprecedented change, but this is more a symptom than the cause of our present malaise. Many people do indeed move from one community to the next, from one job to the next, from one lifestyle to the next at the drop of a hat. And indeed, they seem to trade in one marital spouse for another almost as frequently as they trade in their used car for a new model. But this is the problem — not the cause.

I think the reason why many people avoid long-term commitments and relationships is that growing up in a society that in many ways champions an individualistic way of life, they have learned their lesson well.

Individualism: cause of the break-down

We live in an individualistic society. By that I mean that we in North America have a long-established tendency to think of our life together in terms of two basic categories: "individuals" and "society." By "individuals" we roughly mean "persons living alone," and by "society" we mean "persons living together," or the sum total of all human relationships.

Primacy of persons over relationships

We also firmly believe that society is the product of individuals, that individuals have primary existence and society has only secondary existence. Society depends on individuals but, individuals do not in the same way depend on society. We lack a sense of membership in society. An individual, we believe, is perfectly capable of living by him- or herself. But in order to get along with others (s)he establishes relationships, forms a society together with others. Since relationships are the product of individuals, they can also be disposed of and interchanged by individuals.

Nothing essential is gained when two or more individuals commit themselves to a relationship and nothing is really lost when they terminate a relationship. In fact, when two individuals no longer get anything out of a relationship, when they no longer get along, it is even desirable to break off the relationship. In any case, each individual is quite capable by him- or herself to establish new and more personally satisfying relationships with other individuals. We tend to have a low view of the value of relationships for our individual lives.

In contrast to our generally casual view of relationships and society, we have a deeply felt reverence for the sanctity of individual persons. Anything that prevents an individual from pursuing his personal fulfilment, or from realizing his full potential is sure to bring the immediate charge that his individual rights are being violated. For, living in an individualistic society, we believe that the right of the individual to pursue his own destiny, whatever the cost, is sacred.

Biblical view of relationships

As Christians, we should note the discrepancy between this individualistic view and the biblical picture of man in society. Nowhere in the Scriptures is man ever described as a self-sufficient autonomous individual. Man is always addressed as standing in a dependent relation to both God and fellow man. This is already evident from the Genesis account, where Adam expresses his need for a helper and where God indicates that it is not good for man to be alone.

But this interdependence is even more richly chronicled in the New Testament (1 Corinthians 12) description of the body of Christ. There persons are described as dependent on each other in the same way as the members of a body are dependent on each other. Thus individual self-sufficiency does not exist, according to the Scriptures. Rather, it reveals that we need each other to be ourselves. For this reason also the Bible is never casual about human relationships or society.

Six out of the ten commandments (the last six) deal with maintaining these relationships. God apparently takes relationships far more seriously than we do in our individualistic culture. If it is true that people are totally interdependent, then relationships are just as important as people and breaking a relationship is by no means a casual affair.

There is another reason why the individualistic tenor of our society may be responsible for the unprecedented divorce rate and family breakup of our time.

Conflict between the individual and society

In an individualistic society, it goes without saying that the relation between the individual and society is one of conflict. This is so because we believe that the interests of society and the interests of the individual can never coincide. As soon as an individual commits him- or herself to a relationship, he or she thereby loses some personal freedom. Relationships may be necessary, but they are costly. They obstruct one's pursuit of personal fulfilment. Because of this conviction, an individualist views his or her life together with others as a perpetual power struggle between the rights of society and the rights of the individual.

This conflict in recent history

A look at the history of this power struggle provides us with another clue why so many relationships are falling apart today.

In times past, this struggle between self and society usually resolved itself in favour of society; for it was commonly accepted that it was important to maintain a somewhat stable society. To accomplish this, it was expected that the individual would, at least within reason, obey the powers that be, and adjust his or her personal preference to prevailing social conditions. Children too were expected to become socialized as part of their maturation. That is, to become an adult member of society, they were taught to stop living their lives in accordance with their own desires and to start living their lives in accordance with the demands of society. Mature behaviour was viewed as pro-social behaviour. Mature persons, it was thought, do good unto others and live their lives for the good of society.

Such was our traditional view of how individuals were to relate to society. But over the

How could I have denied him?

Evelyn Witter

"You can't come over to my house," I told three of my friends in the third grade.

I didn't want my school friends to come to my house because of Grandpa. Grandpa lived with us. He was my baby-sitter, my confidant, my friend. I loved him

But I didn't want the children at my school to meet him because I was ashamed of him. Yes, that's exactly what it was. I was ashamed because he couldn't talk English. He spoke several foreign languages, but mostly Bohemian. He was Czech by birth and had immigrated to the United States late in life and had never learned the language.

I knew my friends would laugh at him. The language was strange to ears accustomed to English. I knew that. I spoke both languages and felt even at that tender age, that I was an authority on the peculiar sounds in comparison to English.

One day when I came home from school, Grandpa greeted me as usual, "Good afternoon, my darling? And how was school today?"

I smiled at him as I recounted some of the events of the day. He listened attentively and we laughed at some of the antics the class clown had gone through (like falling out of his seat to gain attention).

Even at the age of eight I appreciated his interest in me. I did love him! He was perhaps the sweetest, dearest person I knew because he gave so much of himself.

The next day Grandpa was dressed in his best blue serge suit and was sitting in the parlor, when I came home from school.

"Grandpa is expecting three of his friends from the Bohemian Brotherhood. They will be asking him to take an office. Please be quiet. Don't bother Grandpa today," my mother told me.

I went out to play. I saw the three men enter the house. They looked dignified and important.

I played climbing the sycamore tree in the front yard. I swung carelessly on the lower branch which I should have known was not strong enough to hold a big girl of eight. CRASH! I fell right into the muddy puddle below.

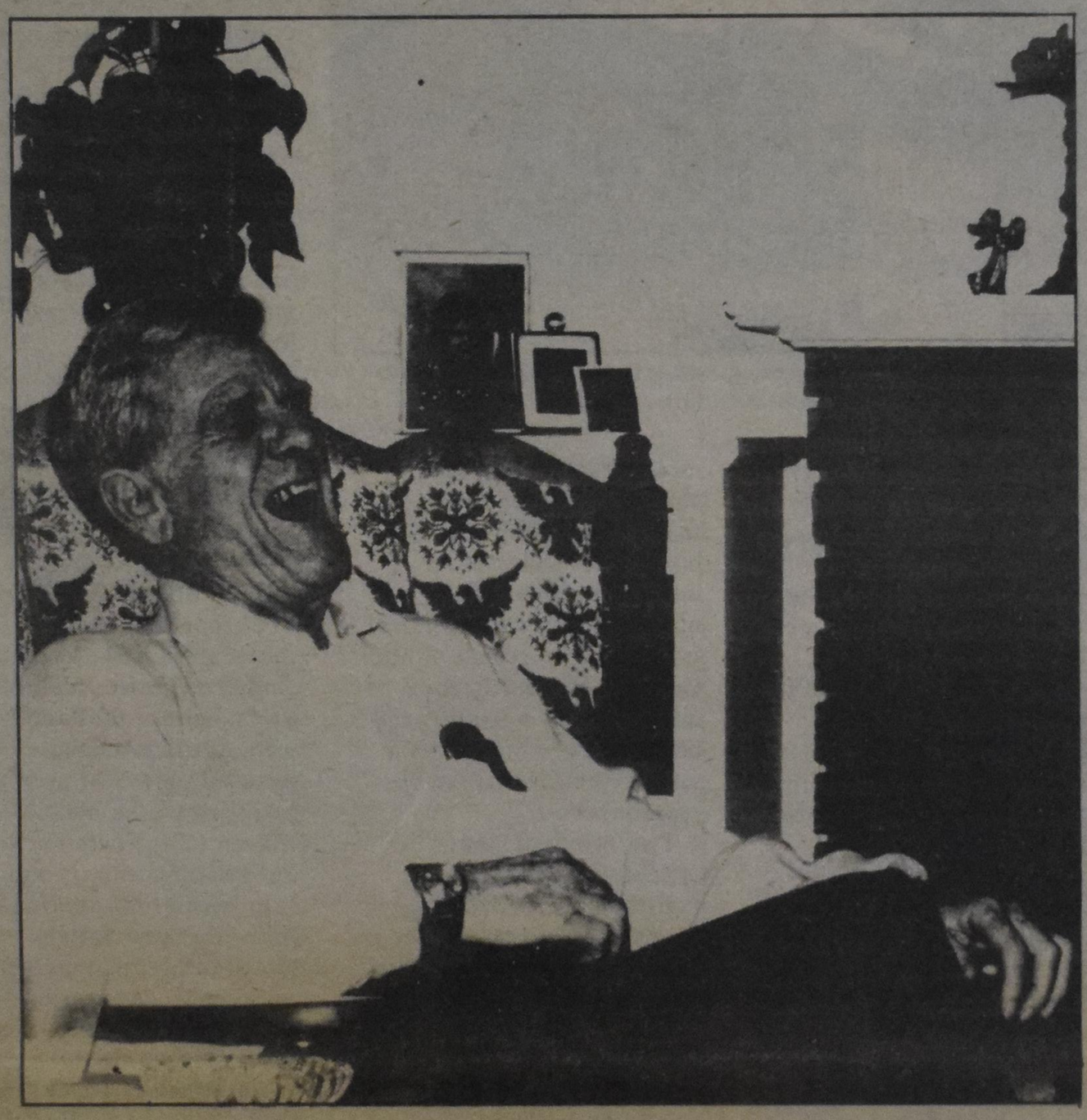
Crying and calling out I ran into the house and sought solace from Grandpa. Dashing into the parlor I threw myself into his arms. He gathered me onto his lap and with his white handkerchief tried to remove the dirt from my face. I realized then that I was getting mud all over him.

His friends were looking at me aghast. What a scene I had created!

Grandpa talked to them in that slow, deliberate way of his. "She may not look like it now," he said in his impeccable Bohemian, "but she is a wonderful child!"

I realized at that moment that Grandpa wasn't ashamed of me even at my worst. He was my devoted friend no matter in what circumstance he found me.

How could I ever have denied him?



"... we laughed at some of the antics the class clown had gone through ...."

Evelyn Witter is a writer who has published many short stories. She lives in Milan, Illinois.

past several decades, there developed a reaction against this view. A new morality arose that championed unbridled individual freedom and was highly critical of the negative effects which society as a whole, and relationships in particular, had on this freedom.

People began to feel that they were losing their individuality. They felt no longer in touch with themselves. They began to talk darkly of a lack of authenticity and of self-alienation, and they identified society with its oppressive rules and regulations as the culprit of it all. Social relationships and social systems such as marriage and family were valued negatively as obstructions to personal fulfilment.

The upshot was that people began to advocate the destruction of all social systems and the liberation of the individual from society. Self-assertion, self-growth and self-enhancement became popular words. People became preoccupied with themselves. This collective navel-gazing has created what Christopher Lasch has called "a culture of narcissists" in which the dominant religion, according to Paul Vitz, is "the cult of self-worship.'

It is true that some form of individualism has been part of our society from its inception. From the days of the early settlers on we have lived by the unspoken conviction that when the chips are down you can only count on yourself.

Ultimately, you are on your own. However, in distinction from the rugged individualist of the pioneer days, the modern narcissistic individualist of today not only lives out of him- or herself, but for him- or herself as well. And since this present day preoccupation with self necessarily implies a rejection of society, today's individualist is duty-bound to rid him- or herself of as many relationships as possible if he or she is to achieve actualization. Little wonder then that all this talk about self-fulfilment has had devastating effects on the actual relationships in which people live.

I think the reason why many people avoid long-term commitments is that growing up in a society that champions an individualistic way of life, they have learned their lesson well.

If one reads the psychological literature of the 1940s and '50s, one is struck by the fact that the dominant value that pervades all these writings is social stability. Not surprisingly, the psychological wisdom of that age therefore also came in the form of helping the individual to "adjust" to society. In contrast to this, the dominant theme of the literature of the '60s and the '70s is the glorification of self and the psychological advice offered during that time is all aimed at how society can "free" the individual.

You will be happy to know that in reaction to this emphasis, the pendulum has recently begun to swing back. Under the influence of neo-conservatism, people like Lasch, Vitz, and others are calling today for a renewed emphasis on obedience to authority, on personal responsibility, and on pro-social behaviour — all in the interest of a more stable society. The 1960s and '70s have been designated at the age of the self, but because of this latest trend, the '80s are predicted to be the decade of the family. Thus, it is quite possible that the family isn't dead after all.

Before you and I heave a collective sigh of relief, we do well to note that this flip-flop from society to self and back again of the past 50 years is based on the premise that individual satisfaction and social stability are inherently in conflict with each other and if this dilemma is indeed correct then we can expect another swing to self before the end of the next ten or 20 years. But is it true that individuals and society, persons and relationships, are each others antagonists? I think not. It's a false dilemma and only by rejecting it can we gauge the true value of family life for the 1980s.

Dr. Van Belle teaches psychology at Redeemer College, Hamilton, Ontario.

In three upcoming C.C. issues, Harry Van Belle will continue his analysis of "The Family in an Individualistic Society," and critique Thomas Gordon's and James Dobson's views on child-rearing.

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Feature

"Joe Beef's" tavern has new spirit

Hans Uittenbosch

On October 19, 1985, one of Montreal's oldest and rowdiest taverns will be purified in a ceremony of dedication to God.

Known as "Joe Beef's," it claimed to be "the oldest house on the waterfront," and served a motley crowd with a cheap meal and a never-ending flow of alcohol. But the spirits ran out ...

When the Christian Reformed Church's Ministry to Seafarers needed a new home where seafarers could worship, Joe Beef's Tavern was found — already empty, swept, and put in order.

After three years of campaigning for funds for a Christian Seafarers' Centre, the Lord laid it upon His people to come forward with almost one-half ($300,000) of all our needs, leaving us looking in faith to Him to supply the other $390,000 needed. And he kept Joe Beef's closed to let it open as a Seafarers' Church and Centre. He chased the spirits out to let His Spirit reign.

The Ministry to Seafarers is a unique mission endeavor. If you had been with us during the last five weeks, you would have noticed that each Sunday was dominated by a different nationality of seafarers. Although you would find a sprinkling of people from Sri Lanka, Afghanistan, Iran, the Philipines, South America, or Algeria with us nearly every week, one Sunday would be dominated by, for example, Korean seamen.

The Seafarers' Centre, Montreal, formerly Joe Beef's Tavern. The Centre provides a place of worship and fellowship for the seafarers of the world.

On another Sunday, Greeks, in whose very language the New Testament first appeared, would sit, spellbound, through a simple but moving presentation of the Gospel, leading one captain to say that he'd like to become a member of the Centre.

On yet another Sunday, Czechs and Yugoslavs would form the core of our congregation, curious about receiving a New Testament in their own languages.

The chief cook aboard a Dutch vessel doubles as a writer for the company's house magazine. Though he has written many tall tales about escapades of the crews he had travelled with, he confessed that this time his story would beat all previous ones. He intended to report that all officers and crewmembers had trooped into our chapel to hear God's Word. Said the cook, "I doubt if any of my readers will believe it. I myself have never seen anything like it in all my years on board."

Twenty-one of the 25 officers and crewmen of a Polish-built, Liberian-flagged, Finnish-named vessel (many of them dressed in their dark blue communist uniforms from Dahlian in mainland China), quietly sat one Sunday, as in the simplest terms we tried to highlight the call of Christ. Delighted to receive God's Word in print, one officer settled for a New Testament — as yet, he preferred to go back on board without any visible marks of his contact with the Christian community. Two days later, as all of them walked into our home and were hosted by my wife, they sensed even more of the freedom we know in Christ. They became the first recipients this year of your Christmas parcels.

Rumania, with its curious mixture of religiosity and secularism, would dominate the scene on another Sunday. Again the hunger for the Word came to expression in the Rumanian sailors as they rummaged through our display tables for the Scriptures in their own tongue.

As you can see, the Ministry to Seafarers is a foreign mission work right here at home.

In this issue of *Calvinist Contact* you will find an envelope. We are being so bold as to ask you to help us raise the funds we need to pay for our Centre for Seafarers.

The place is costly because of its waterfront location. Our "floating congregation" — here today, gone tomorrow — is by and large unable to help us financially.

Cheques may be made payable to the Ministry to Seafarers of the Christian Reformed Church, and mailed to: The Seafarers' Centre, 201 Rue de la Commune, Montreal, Quebec H2Y 2C9. All donations are tax deductible and will be officially receipted.

Rev. Hans Uittenbosch is the Christian Reformed Church's Harbour Chaplain in Montreal and Minister of Evangelism in Classis Eastern Canada.

The Catholic battle

... continued from page 9.

a letter of Bishop M.J. O'Brien of Peterborough, the Honourable Charles Doherty, Minister of Justice, "declined to pronounce on the British North America Act, but it seemed to him (the Minister) that the idea in the minds of the Fathers of Confederation was to give the minorities in both the provinces of Ontario and Quebec the same rights in regard to school matters, as the majorities therein enjoyed." In the Province of Quebec, Protestant high schools were on equal financial footing with the Catholic schools, they grew up together and in step.

Trouble was brewing. On November 6, 1915, a few days after the meeting with federal officials, Bishop O'Brien forwarded to the acting Minister of Education a letter which the Reverend Sister Patricia, Principal of St. Peter's School in Peterborough, had received from the Deputy Minister, informing her that work beyond the fifth form (i.e., grade 10) could not legally be taken up in her school. The Bishop said that he was astonished with the decision and claimed that the rights of the school to carry on this work had never been questioned since 1841.

The Minister, Ferguson, replied that the Department of Education always had a "clearcut and well understood line of demarkation (sic) between the work of our Public and Separate schools and that of a secondary or high school, so that your lordship need have no fear that there is any likelihood of the erratic condition obtaining which you suggest in your letter." Beyond the field of elementary education covered by the public and separate schools, he continued, "we find the field fully occupied and the work most efficiently done under a *state* system."

The Catholics interpreted that as a declaration of war. The separate school trustees were ready to bear arms, the Catholic Press, especially Mr. H. Somerville, supplied the ammunition, and the hierarchy provided the heavy guns. Bishop Dowling of Hamilton quoted a letter from the Minister of Education in the previous government in which he had said, "Our Roman Catholic friends have the legal right to establish high schools of their own ... I cannot imagine any appreciable harm resulting from a departmental encouragement of advanced separate school tuition, subject of course, to generous reasonable supervision."

The Catholics were all the more upset because they had been led down the garden path. The politicians were publicly maintaining that nothing had changed. However, the Department of Education itself was proceeding on a different course, probably with considerable silent support from the government. The Department's administration hierarchy was heavily staffed with dedicated Ontarians with British names and preferences.

In spite of the Department's orders, a number of separate school boards continued to provide a more or less full secondary program. By 1924, there were 17 such schools in the province. At that point, Premier E.C. Drury told the Catholic authorities to arrange a test case, which could be fought up to the British Privy Council.

The court case would determine in the light of Section 92 (1) of the BNA Act in earlier statutes, the right of separate schools to teach high school subjects, the right of separate school supporters to an exemption from taxes for the support of high schools not under jurisdiction of separate school trustees, and whether separate schools were entitled to all legislative grants for common schools, including all grants for the support of secondary schools. History was about to propose a verdict.

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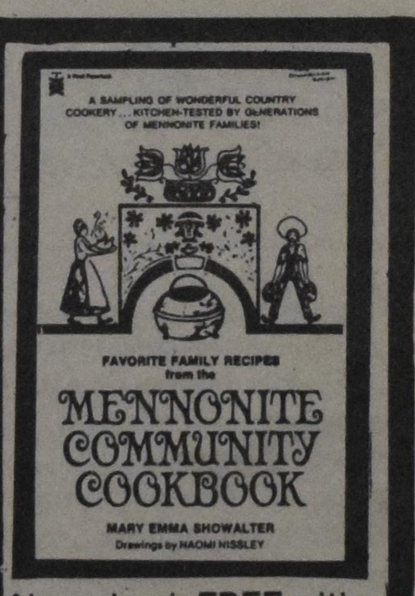
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Family

MEDIA SCAN

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Clint Eastwood as hero

When Clint Eastwood's movie *Pale Rider* opened in theatres across the country this summer, movie critics raised a few eyebrows. After all, Westerns are hardly in demand anymore, not with futuristic space adventures in vogue. But then again, this was Clint Eastwood, everyone's favourite cowboy, detective, and rebel; and he is successful enough that he can afford to gamble on this return to a bygone genre.

Actually, when one reviews Eastwood's career in films, this return to the Western is not out of character. He has said his roots as an actor are embedded in the Western. He got his start on the TV series *Rawhide,* and it was the Sergio Leone spaghetti Westerns in the mid-'60s that made him a superstar. The latter, so named after their Italian director (filmed in Spain with American actors), included *A Fistful of Dollars, For a Few Dollars More,* and *The Good, The Bad, and The Ugly*. These were followed by *High Plans Drifter* and *The Outlaw Josy Wales,* two of Eastwood's own productions.

Different genre, same character

The *Dirty Harry* movies, featuring Eastwood as a hard-nosed cop, evidenced a switch in genres, but not in character for the actor. Throughout the history of American popular culture, three hero-types have been perennial favourites: the Western hero, the crime-fighter, and the rebel. Often those roles portray similar character traits in the hero, endearing him in the hearts of viewers. Eastwood is a master at cultivating this hero-image by skillfully combining elements from each genre.

For example, in the spaghetti Westerns of 20 years ago, the main character, a man without a name, departed from Western convention by being a good "bad guy." Although he looked the part of a typical Western hero — tall, lean, and handsome — he was unshaven, wore a poncho, and smoked stubby cigars, characteristic of bad guys. Although he had typical hero characteristics — he could outshoot, outfight, and outride other men, and he had a strong sense of responsibility even in the face of death — he was often embroiled in situations with other bad guys. He came to the rescue, often times going over the head of the law (which is usually portrayed as weak and ineffectual) through violent means, but for somewhat dubious causes. It would appear that the rebel element, already popular by the time Eastwood's spaghetti Westerns lit the screen (Marlon Brando in the *Wild One*, James Dean in *Rebel Without a Cause*), was being integrated into a classical Western format.

Tough with fists and gun

The crime-fighter hero-type, usually a detective, has similar traits to the Western hero. If the Western hero protects civilization in its vulnerable early stages, the detective tries to rid it of the corrupt elements which are a part of its advanced, modern stage.

The forces of evil he combats are crooks, gangsters, and the politically unscrupulous — those people who would take from the innocent what they value most, their money or their freedom to make money. Like the Western hero, he often works outside the law, which is generally portrayed as handicapped by an obligation to do things "by the book." Like the Western hero, the detective hero will risk his own life and happiness to save the innocent from the forces of evil. He's tough, able with his fists and his gun — capable of meeting the bad guys on their terms. Most importantly, he's aware. Nobody can "con" him because he's seen it all. His awareness is what gives him his advantage over the police and other citizens. He can use all the tricks of the trade, but it's okay because he's doing it on the side of Good. What is so appealing about the detective-hero is that he answers to no one. He is completely self-sufficient, even to creating his own morality.

End justifies means

Clint Eastwood's portrayal of policeman "Dirty Harry" Callaghan, so-named for his unorthodox methods of fighting crime, utilizes all the classic detective-hero traits mentioned above, but once again in a "rebel" context. By being a member of the police force he is often at odds with his superiors who don't quite know what to do with him. Still, to the audience, there's no question of morality — he's the good guy. Once again, the end justifies the means.

Pale Rider (see review in C.C., August 23, 1985), then, brings Eastwood back full circle to where he began. In some ways just making the movie was an act of rebellion — going against the vogue. But more importantly it is the continuation of the hero portrayal in American film, a morality play at its basic level, the hero as good guy. It's a portrayal that has been frequently imitated over the years and has influenced such movies as the Charles Bronson "vigilante justice" series, the three *Rambo* films, and most recently *Beverly Hills Cop,* to mention just a few. It's a portrayal of heroes that is likely to continue as long as viewers have the unbiblical desire to be tough, afraid of no one, and answerable only to himself.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont.

Sitting on parched earth in a breadline in Ethiopia one day in the recent past. Waiting in the broiling sun, not heeding the flurry of flies on these decaying, barely living bodies. A wimper, a cry, and

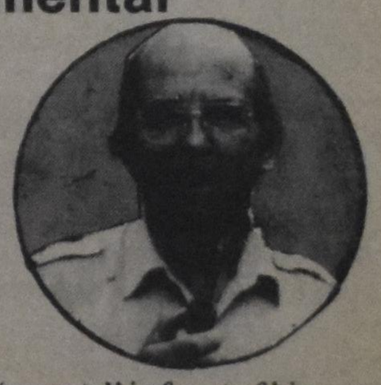
another dies,
... timeless memories ...
... eternal wishes ...
... endless dreams ...
... one reality ...

... a million thoughts ...
... a thousand voices ...
... a hundred words ...
... one prayer ...

... a nation hungry ...
... five loaves ...
... two fishes ...
... one Jesus.

Conrad Delaire

Van Halsema evening: funny, serious and sentimental



Bert Witvoet

ST. CATHARINES, Ont. — Sporting a home-grown beard and a real Dutch police uniform, Herman de Jong, alias Van Halsema, made his Canadian debut as retired inspector, musician, poet and philosopher.

More than 150 people showed up at Covenant Christian Reformed Church on September 21 to sing the songs of Zion and of Piet Heyn, be entertained by organ music, funny anecdotes and even serious talks about inter-generational problems ("Say opa, Debbie") and church problems ("Quo Vadis, C.R.C.?").

De Jong is a multi-talented person, who will go to great lengths to promote the work of Salem and other Kingdom work. He knows that few people will come out on an evening for direct organizational material or speeches. Having discovered that the "stick" approach no longer works, he merrily holds an evening filled with "carrots" in front of his audience.

The Van Halsema evenings, which will also be held in Hamilton, London, Belleville and Bowmanville (and wherever else people may request Van Halsema to come) are as much intended for young adults as they are for the "opas and omas" he wishes to honour. The stories are all in English, with a smattering of Dutch or Dutchisms thrown in for the sake of realism and entertainment.

The audience response in St. Catharines was very good. One has to be somewhat like Van Halsema to enjoy the evening: lighthearted, sincere about matters of faith, musical and sensitive to others; i.e. one has to be a happy Calvinist.

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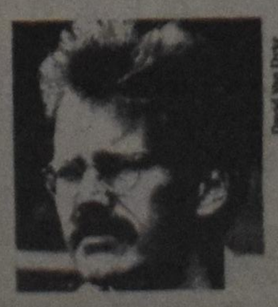

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Cheeky chippy

All of you who camped this summer will have befriended at least one cheeky little chipmunk. Chipmunks abound in the woods of North America and are fairly easy to tame. Although they are cautious, some will bravely eat peanuts right out of your hand!

Chipmunks are the smallest members of the squirrel family. In North America there are two types. Those of you who live in the West will know the Western chipmunk. It is smaller and not quite as red as the Eastern chipmunk which lives in the East. Although their furry coats vary from brownish yellow to rusty red, all chipmunks have five dark stripes separated by four light ones down their backs.

The bulging cheeks of the chipmunk are something everyone knows about. Inside each cheek is a stretchy pouch, large enough to hold two or three acorns each! Watch a cheeky chipmunk while it eats! Its cheeks puff out and out ... and then suddenly it's off, scurrying to its secret burrow to store its food for winter!

And what a burrow it is! Chipmunks make their nests by tunnelling down into the ground and digging out several little chambers or rooms. Just like in our houses, some rooms are for sleeping and some are for storing food. Each room is connected by a tunnel.

All winter long chipmunks doze in their cozy burrows. Now and again they wake up and nibble on the nuts and seeds they've collected. Occasionally they may venture out of their burrows and run about on a sunny day. It's not until the heat of the spring sun warms the air and the ground that they come out to stay. After a winter diet of nuts and seeds, they're ready for a change. Eagerly they look around for fresh berries and tender buds. They scamper happily about, glad to soak up the fresh air and enjoy the outdoors again. They waste no time in looking for mates, and by April most females are nursing four to six tiny chipmunks in their nests.

Now that fall is here and the first crisp days of November are not far away, chipmunks throughout the woods are hastily collecting just a "few more nuts" before they turn in for the winter. If you missed befriending a chipmunk this summer, you've still got a few weeks to share your peanuts with one.

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Address: _____
City: _____
Prov: _____ Code: _____
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☐ Yes ☐ No

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601 510

Chipmunk checklist

Did you know ...

... that chipmunks live four to seven years?

... that a chipmunk's front teeth never wear down? They grow throughout his life.

... that by the time winter arrives, a chipmunk has collected half a bushel basket of nuts and seeds?

... that chipmunks have five dark stripes down their backs?

... that chipmunks are furless and blind when they are born?

... that a chipmunk can hold about 35 sunflower seeds in its cheek pouches?

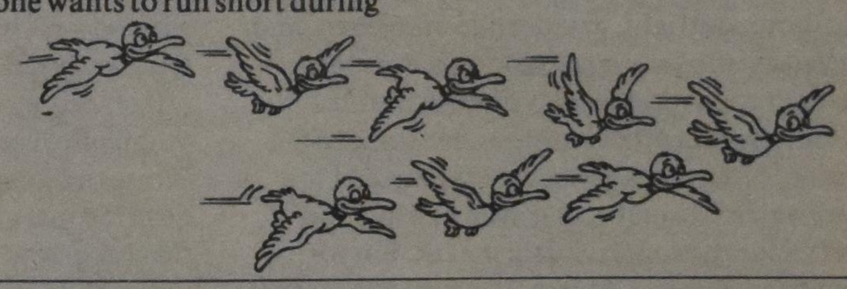
Busy weeks

These are busy weeks! Summer has cooled and autumn has taken its place. Nights are longer and cool. It won't be long now till the first frost silences the night time song of the Katydid for another year. After the hustle and bustle of summer, nature seems to be at rest.

But look again, nature isn't resting yet; it's really a busy time. Orchard trees are heavy with fruit ready to be picked while the lacy monarchs flit about, anxious to head south. High in the sky, great V's of geese honk their farewells loudly as they begin their autumn journey. On the ground, squirrels and chipmunks scurry and scamper about looking for acorns. No one wants to run short during the cold winter!

Trees shut down their food factories and everywhere leaves float downward with each puff and gust of wind. The ground becomes a rainbow of colour. The milkweed splits and releases its seeds while snowy white Queen Anne's lace fades and shrivels.

Nature is not at rest yet. Yes, these are busy weeks!



Harvest

Fall is a great time of year. Leaf smoke in the air and huge pumpkins are things I like about this season.

Can you find 15 words in the word search that are related to the fall?

Y	F	Y	Q	Y	R	S	L	H	F	X	O	H	O	D
M	N	V	M	E	R	V	L	V	M	C	J	W	D	S
I	R	T	H	A	N	K	S	G	I	V	I	N	G	P
G	I	Y	Z	H	I	B	E	R	N	A	T	E	F	U
R	P	P	D	B	E	M	S	U	Y	Z	J	X	A	M
A	E	Q	S	A	Z	X	O	P	R	X	G	L	L	F
T	Q	W	O	B	G	E	E	S	E	D	Q	F	E	K
E	U	F	B	O	O	O	V	I	Q	B	R	R	A	I
R	I	O	J	N	O	C	X	J	I	V	K	O	V	N
A	N	P	P	F	H	A	R	V	E	S	T	S	E	Y
K	O	M	O	I	Z	Y	C	R	I	S	P	T	S	R
I	X	N	B	R	G	P	S	E	N	J	N	F	U	A
N	X	K	D	E	G	O	L	D	E	N	Q	Q	M	W
G	O	O	P	Y	X	R	L	I	T	O	D	X	A	C
K	A	S	R	U	U	H	G	C	O	R	I	T	C	V

Here are the words to look for:

Bonfire	pumpkin	crisp
equinox	ripe	frost
geese	thanksgiving	golden
harvest	raking	hibernate
leaves	sumac	migrate

Hey kids,

For those of you who like to collect things, autumn days are great! Leaf collections have always been the number one favourite. You can do the same with fall's wide choice of wildflowers; but be quick, don't let Jack Frost get them before you do.

This is a good time of the year to go hiking in the forest too. Your pockets won't be big enough to hold all the treasures you'll find there — acorns, pinecones and nuts!

There are oodles of nature crafts for you to make from your autumn collection. Use your seeds and tiny stones to make a mosaic picture, or hang your pinecones from some twigs and make a mobile. Try designing a wall hanging with your dried leaves or flowers, or stringing your seeds to make a necklace.

Maybe some of you just like to go out and collect things for the fun of it. Autumn days are great!

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Thanks

VERBRUGGEN: We wish to express our sincere thanks to our children, grandchildren, great-grandchildren, relatives and friends for making our 50th wedding anniversary such a happy occasion. Also thanks for the gifts, flowers, and many cards. Above all we thank our Lord who has given us so many blessings over all these years.
Mr. and Mrs. C. Verbruggen, St. Catharines, Ont.

Births

Mr. and Mrs. Jacob DeRaadt Sr. want to thank the Lord for the safe arrival of DAVID RICHARD, born on May 16, 1985. Son of Jack and Caroline DeRaadt (nee Nywening) and JAYE ALLEN, son of Allen and Corinne Ross (nee DeRaadt). Born on September 9, 1985 in Leamington Hospital.

BAKKER: With praise and joy, we give thanks to the Lord for entrusting to our care another beautiful daughter, GINELLE IRENE, born on August 30, 1985, a sister for Jessica and Alison, the seventh grandchild for Mr. and Mrs. G. Vermeer of Welland, Ont., and the 22nd grandchild for Mr. and Mrs. S. Bakker of Calgary, Alta. Sid and Irene Bakker, 1245 South Pelham St., R.R.2, Welland, ON L3B 5N5

VANDER PLOEG: We, Andy and Anne, thank God for entrusting to our care a daughter, JENNIFER RENEE, born August 30, 1985. Jennifer was welcomed home by her brothers Michael and Daniel and by her sister Melinda. Proud grandparents are Mr. and Mrs. Jack Voogd of Bolton, Ontario, and Mr. and Mrs. Cornelis Vander Ploeg of Brampton, Ont. Jennifer is also a great-grandchild of Mrs. A. Voogd of Groningen, The Netherlands.

WOLTING: The Lord is gracious and merciful. He has entrusted to our care a healthy daughter, ALICIA ANNE, born September 20, 1985, weighing 8 lbs. 14 oz. A sister for Gregory. Fifth grandchild for Gus and Irene Wolting and third grandchild for Mike and Gaye VanderWoude, all of Chatham.
Ray and Jenny Wolting, 733 Park Ave., W., Chatham, ON L7M 1X3

Marriages

SCHILSTRA-VANDERVLIET: With joy and thanksgiving to God, Mr. and Mrs. Diedert Schilstra of St. Anns, Ont., and Mr. and Mrs. Arthur Vandervliet of Dunnville, Ont., are happy to announce the forthcoming marriage of their children WENDY and REYNOLD. The ceremony will take place, D.V., on October 12, 1985, at 11:00 a.m. in the Smithville Chr. Ref. Church in Smithville, Ont. Rev. J. Nutma officiating.
Future address: P.O. Box 539, Vineland, ON L0R 2C0

Anniversaries

1960 October 14 1985
"I must stay at your house today." (Luke 19:5b)
With much joy and thanksgiving we are pleased to announce the 25th wedding anniversary of our parents and grandparents,

KEES and STEINTJE DYKSTRA
(nee Kolkman)

We thank the Lord for the love and understanding they have shown us and pray that the Lord will continue to guide and strengthen them throughout the coming years.
Love and best wishes:
Bert & JoAnne VanMaar; Jacob, Jessica
Alfred & Marianne Dykstra; Devon
Rick & Angela Kaptein
Le Tran
Nghia Tran
Family and friends are invited to an open reception on Friday, October 11, 1985, at 8 p.m. at the Clinton & District Chr. School in Clinton, Ont.
Best wishes only.
Home address: R.R.#1, Clinton, ON N0M 1L0

Strathroy Mt. Brydges
1955 October 14 1985
"I can do all things through Him who strengthens me." (Phil. 4:13)

GERRIT and JOHANNA GORIS
(nee Smink)

With thankfulness to God we share in the joy of our parents as they celebrate their 30th wedding anniversary. Though this time holds some sadness as we remember the loss of their son and our brother, Geoffrey Goris (October 25, 1968 - October 12, 1984), yet we know the Lord is good and His mercy endures forever. So as we are mindful of death and loss we also celebrate the life that God sustains, especially shared together in marriage and anticipate the eternal life that He promises to all His children:
With much love your children:
Betty & Dave; Greg, Tim — Mt. Brydges
Jerry & Linda; Rachel, Gary — Chilliwack
Nancy & Hubert; Brian, Paul — Calgary
Henriett — Lucknow
Annette — at home
Loraine — at home

On September 26, 1985, we celebrated with our parents,

LUUT and AAFKE HAAN
(nee Bos)

their 40th wedding anniversary. May the Lord keep them in His care in the coming years as He has in the past.
With much love and our best wishes.
From your children and grandchildren:
Hank & Ruth Haan; Annette, Leslie, Ryan, Jerry — Exeter
Don & Helen Haan; Shelley, Micheal — Strathroy
Dick & Tina Bouterse; Richard, Sandra — Sarnia
Ralph & Ineke Haan; Monique, Bryan — Strathroy
Don & Irene Vangorkum; Deanna, Kimberly, Rebecca — Watford
Willie & Dorothy Haan; Michele, Matthew — Goderich
Henry & Yvonne Beldman; Danielle, Joshua, Amy — London
Jack & Nellie Haan; Amanda, Jeffery — Strathroy
Louis & Carolyn Haan; Stacey — Thamesville
Home address: R.R.#5, Strathroy, ON N7G 3H6

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Housemate wanted to share 3-bedroom house, St. Catharines, Ont. Close to downtown, schools, churches. Reasonable rent. Write to Marian Van Til, c/o Calvinist Contact or call (416) 682-8311.

Anniversaries

1975 October 25 1985
"Then Samuel took a stone and set it between Mizpah and Shen and called the name of it Ebenezer, saying, "Hitherto has Jehovah helped us." (1 Sam. 7:12)
With joy and thanksgiving to the Lord, we hope, D.V., to celebrate the tenth wedding anniversary of our dear parents, grandparents and great-grandparents,

FRANS and
GRIETJE HOFLAND-Vriend

We pray that the Lord may bless them and keep them in His care.
Congratulations and love from:
John & Riek Hofland
Bill & Truus Hofland
Trudy & Dick Stienstra
Jack & Eleanor Hofland
John & Marlene Vriend
Frank & Joyce Hofland
Willa & Gary Ellwood
Tina & Bernie Bax
Jake & Minka Vriend
and their 39 grandchildren and 17 great-grandchildren.
Open house on October 26, 10:30 - 12:30 in the Fellowship Hall of the Clarkson CRC, 1880 Lakeshore W., Mississauga, Ont.

Toronto, Ont. Corbyville, Ont.
1960 October 14 1985
"... serve one another in love." (Galations 5:13b)
With thankfulness to God, we wish to announce the 25th wedding anniversary of our parents,

KLAAS and JOANNE KOENES
(nee Roelfsema)

We pray that God will continue to bless them and guide them in the years to come.
Terry & Brian Smit — Pickering, Ont.
Wendy Koenes — Scarborough, Ont.
Arnold Koenes — Corbyville, Ont.
Herman Koenes — Corbyville, Ont.
Open house: Sunday, October 20, 1985, 2:00 p.m. to 6:00 p.m. at the home of our parents.
Best wishes only.
R.R.#1, Bellstar Farms, Corbyville, ON K0K 1V0

FRED and ANS MASSELINK
(nee Broekema)

will celebrate, the Lord willing, their 50th wedding anniversary on October 9, 1985.
Holland Christian Homes, 7900 McLaughlin Rd., South, Apt. 2503, Brampton, ON L6V 3N2.
Children and grandchildren:
Bill & Audrey; David, Jon, Joy
Jake & Joyce; Derek, Stephen, Beth-Ann
Ann & Peter Vreugdenhil; Peter, John, Philip, William
Open house: October 12, 1985, 3-4:30 p.m., Holland Christian Homes.
Please let your presence be your gift.

Ymuiden Listowel
1955 October 13 1985

FOLKERT (Frank)
and
HARMPJE (Harma)
SMEDING
(nee Jaspers)

God willing, we hope to celebrate with our parents, their 30th wedding anniversary. Isn't God great? P.T.L.
With love from their children and grandchildren (2).
Kees & Aukje Poppe — Tupperville
Larry & Thea Wilkey — Phelpston
Gord & Marian Ladner — Keswick
Ron & Lynne Smeding — London
Frank Smeding & Helen Feddema (fiancee) — Barrie
Gerry Smeding — Listowel
An open house will be held on Saturday, October 12, 1985, from 2:00 p.m. till 5:00 p.m. at home.
Best wishes only.
Address: 363 Argyle N., Listowel, ON N4W 1N2

Anniversaries

Transcona, Manitoba
1960 October 21 1985
"The joy of the Lord is your strength." (Nehemiah 8:10b)
As children and grandchildren we are pleased to announce the 25th wedding anniversary of our parents and grandparents,

SEBE and BARTJE (Bep)
PASTOOR
(nee Langerak)

We trust and pray that the Lord will give them many more years together.
Eydie & Bodie Dykstra; Dianne, Wayne, Michelle
Gerdie & John Adema; Elaine, Steven, Daniel, Kevin
Wilma & Stan Pilon; Gwen, Eric
Joanne & Peter Mulder; Gloria
Peter & Bev Pastoor; Michael, Diana
In their honour an open house will be held Saturday, October 19, 1985, from 2:00 p.m. ; 5:00 p.m. at the Maple Leaf Community Club, 28 Whittier Ave., West.
Best wishes only.
Home address: 209 Pandora Ave., East, Winnipeg, R2C 0A2

1955 October 15 1985
With joy and thankfulness to God, we are happy to celebrate the 30th wedding anniversary of our parents and grandparents,

JIM and LAMMIE STRIKWERDA
(nee Semplonius)

Congratulations mom and dad!
Much love from:
Jack & Audrey Strikwerda; Kurtis, Robert, Scott — Barrie, Ont.
Wilf & Sandra Venema — Grafton, Ont.
John & Carolyn Hyma; Casey — Baltimore, Ont.
Home address: 114 Scugog St., Bowmanville, ON L1C 3J5

Andyk St. Catharines
1930 October 2 1985
"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." (Philippians 4:6)
With joy and thanksgiving to our God, we are happy to announce the 55th wedding anniversary of our parents and grandparents,

GERBRAND and GRIETJE
VANDERLEEK
(nee Mantel)

It is our prayer that God will continue to keep them in His care.
With love and congratulations:
Kees & Diet Vanderleek — St. Catharines, Ont.
Nel & Henk Hornsveld — Hamilton, Ont.
Thea & Bob Kempenaar — Vineland, Ont.
Piet & Joke Vanderleek — Birmingham, Mich.
16 grandchildren and two great-grandchildren.
Home address: 2 White St., Apt. #315, St. Catharines, ON L2N 1Z2

1960 October 8 1985
We are happy to announce the 25th wedding anniversary of our parents,

ROBERT and WILLY VANDYKE
(nee VanderWal)

Love and congratulations from:
Robert
David
Home address: R.R.#3, Odessa, ON K0H 2H0

Personals

Interested lady needed to take on challenge of household duties in Christian home of middle-aged widower and two sons. Home located just off farm in quiet neighbourhood, close to town in Southwestern Ontario. Please write to Box #2397, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

Anniversaries

Harderwyk Edmonton
1935 October 9 1985
With joy and gratitude to God we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

SJOERD H. and CLASINA
VELTHUIS KROEZE
(nee deLange)

"The fear of the Lord is the beginning of wisdom." (Ps. 111:10a).
With love from your children:
Alice & John Woudsma — Edmonton, Alta.
Wilma & Bob Korthuis — Edmonton, Alta.
Harm & Jo-Anne Velthuis Kroeze — Edmonton, Alta.
Jo-Anne & Jack de Groot — Kelowna, B.C.
Stuart & Ruby Velthuis Kroeze — Nanaimo, B.C.
John & Margaret Velthuis Kroeze — Edmonton, Alta.
Harriet & Rene Fortuin — Edmonton, Alta.
23 grandchildren and three great-grandchildren.
Open house at 6016 - 131 A Ave., on October 9 from 3-5 p.m. and 7-9 p.m.

Obituaries

John 11:25-26.
On September 13, 1985, the Lord took unto Himself our dearly beloved wife, mother, grand- and great-grandmother,

ELIZABETH PIERS
(nee Stuive)

at the blessed age of 92.
She has been a resident in the Extended Care Unit of the Delta Hospital for the last three years.
She is sadly missed by her husband Jan Piers (E.C.U. Delta Hospital).
Hilda & Ben Bolt — Delta, B.C.
Klaas & Tilly Piers — Neerlandia, Alta.
Anna & Andy Folkerts — Chilliwack, B.C.
18 grandchildren and 17 great-grandchildren.
Three sisters in Holland.
Funeral has taken place on September 16, 1985. Rev. H. Salomons officiated.
Res: 5111 Central Ave., Delta, B.C. V4K 2H1

The Dutch Social Club of the CRC of Red Deer, Alta. mourns the loss of one of its members,

Mrs. HELENA ROS

who was called home September 3, 1985, at the age of 66 years. We extend our Christian sympathy to the children and grandchildren.
From all members of the Dutch Social of Red Deer, Alta.

On September 17, 1985, the Lord suddenly called home,

GERALD VELTMAN

beloved husband of the late Anna Mollema.
John 14:1-3.
Dear father of:
Christina & Peter Kuiper — Brampton, Ont.
Peter & Coby Veltman — Brampton, Ont.
Ena & Harry Postma — Brampton, Ont.
Jerry & Antje Veltman — Picture Butte, Alta.
Dear Opa of 17 grandchildren and four great-grandchildren.
Holland Chr. Homes, Brampton, Ont.

More classifieds on next page ...

Classifieds

Obituaries

The Lord took home at His appointed time on September 25, 1985, my dear wife and our mother, grandmother and great-grandmother,

AFINA SMIT
(nee Broekema)

in her 86th year.
Psalm 84.
Dearly beloved wife of Kornelis P. Smit living at Shalom Manor, Grimsby, Ont.
Dear mother of:
Henk Smit — Amsterdam, The Netherlands
Gretha Van Ommen-Smit — Sarnia, Ont.
Anne & Simon Tymstra — Sarnia, Ont.
Corrie & Sense de Jong — St. Catharines, Ont.
14 grandchildren and eight great-grandchildren.
Funeral service was held on Friday, September 27, 1985, at the Second Chr. Ref. Church, Sarnia, Ont., the Rev. Fred Bakker officiating.
Home address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

The Lord called home at His appointed time on September 7, 1985, our loving husband, father, grandfather and great-grandfather,

TAEKE STRUIKSMA

at the age of 80 years.
"And I shall dwell in the house of the Lord forever." (Psalm 23:6)
Beloved husband of: Sietske Struiksma-De Vries.
Dear father of:
George & Jenny — Jordan Station, Ont.
Ron & Tinie — Vineland Station, Ont.
Ken & Ida — Sardis, B.C.
Gene & Elisabeth — Strathmore, Alta.
John & Emme — Calgary, Alta.
Also survived by 16 grandchildren and two great-grandchildren.
Predeceased by two sons: Jan in 1945 and Pieter in 1946.
Funeral services were held in the First Chr. Ref. Church, Chilliwack, B.C. on Thursday, September 12, 1985, Rev. Tony Schweitzer officiating.
Correspondence address: c/o K. Struiksma, 48545 McGuire Rd., R.R.2, Sardis, B.C. V2R 1B1

For Rent

A large, one-bedroom apartment in the north end of St. Catharines, with private entrance; fridge and stove included. Available October 1, 1985. A Christian young couple or single person preferred. Please phone (416) 937-6046 evenings.

Spacious basement room for rent for single Christian person. Quiet neighbourhood in Brampton. Convenient location. Call (416) 451-1342.

Three-bedroom apartment available in West end Toronto for one Chistian woman to share with two others. Features: recreation centre, easy access to public transportation and reasonable rent. For more info. call: Trina or Liz at (416) 271-5535. If no answer leave message with Julie at (416) 743-2297.

Wanted

Timothy Christian School is in need of **Psalter Hymnals.** If you have used Ps. Hymnals and would like to get rid of them, please contact us.

28 Elmhurst Dr.
Rexdale, ON M9W 2J5
Phone: (416) 741-5770

Help Wanted

Auto body paint and refinishers. Five years or more experience required. Permanent position. Will provide room and board if necessary until other arrangements can be made.

Fred's Auto Body
163 Baseline Rd.
Bowmanville, Ont.
(416) 623-6353 (work)
(416) 623-6979 (home)

Musician wanted
Looking for a Christian musician for music group in Whitby, Ont. Variety of music, mainly rock, contemporary. Phone: (416) 668-8545.

Employment Wanted

Married man, early thirties is looking for a job in South-Western Ontario in one of the following areas: bus or truck (not semi), warehouse or office. Contact Theo Lambrechts, 44 Windermere Rd., S.W., Calgary, AB T3C 3K3, phone (403) 246-6122.

If you own a greenhouse or landscaping business **pay attention to this ad!** I am a 23-year-old ambitious, single man who is eager to work and relocate in Western Canada. I am skilled in landscaping, carpentry (I have all my own tools) and in all aspects of greenhouse work and flower shipping. Please forward any inquiries to box #2401, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Vacations

Lakewood Christian
Campgrounds
R.R.5, Forest, ON N0N 1J0
Phone: (519) 899-4415
or (519) 337-6031

Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

---

* Airconditioning
* Waterbeds
* T.V.
* 26 units

Tudor Lodge Motel
1665 London Rd., Sarnia, Ontario N7T 7H2
"It's been our pleasure"
Jerry and Frances Hettinga
Phone 542-7716

Big East River Motel
Muskoka Rd. 3
Huntsville
(North Junction Hwy. 11)

- in the heart of vacation land
- comfortable units, some with kitchen
- satellite T.V.
- 12 restful acres with sand beach
- next to Arrowhead Provincial Park
- affordable comfort

Phone: (705) 789-4001 or write
William and Gerti Kaptein
Trailer sites year round.
Washrooms, showers, dump available. Sites with water and electricity.
Info: (705) 789-4001

For Rent

Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1½ hours from Disney World. Available on weekly basis, US $300 per week May-Nov. Call Toronto 226-1137.

Help Wanted

In need of in south-western Ontario:

Manager for large progressive farrow to finish swine operation.

Applicant must be able to work with and supervise co-workers. Responsibilities include: monitoring performance of herd with use of computer plus electronic feeding system, ingredient quality control, purchasing of supplies and general duties usually performed by herdperson.

This is an excellent opportunity for the successful candidate to further their career and take a look at future trends in swine production.

To obtain more information on this position please apply in writing only, stating experience and salary range expected to:

Calvinist Contact, 99 Niagara Street
St. Catharines, ON L2R 4L3 (Box #2401

Help Wanted

Kitchen cabinet firm requires a **cabinetmaker** in London, Ont. Would prefer experienced help. Call 519-451-5460, between 9 a.m. and 4 p.m.

Help Wanted

Calvinist Contact brings the Christian community together.

Teachers

Beacon Christian High School in St. Catharines, Ontario
invites applications for the position of

PRINCIPAL

Duties to begin August, 1986.
We are looking for someone with administrative experience, leadership qualities and Christian maturity.
Please send application with resume before November 15 to:

Edward Kok, Chairman of the Board
59 Beech St., St. Catharines, ON L2R 2B8
Telephone: (416) 682-2157

For Sale

For Sale: 135 acre dairy farm, located on the edge of Oxford county. Completely renovated home. All livestock, quota and equipment included. See it now, with the crops growing.

For details call:
UNIVERSAL REAL ESTATE
773-3122
or Case De Kraker
773-3088

House for sale or rent: 4 bedroom, 2-storey house, 1½ bath, in centre of Wellandport, close to church and school. Available immediately. Please call: (416) 892-5031.

For Sale

Yellow potatoes — Hollandse aardappelen.

Call Cecil Westra
R.R.#5
Woodstock, Ont.
Phone (519) 467-5252 or
(519) 539-5129

Spend your winters in Palm Bay, Florida, in this 14' x 56', 2-bedroom and 2-bathroom, furnished mobile home. Sale price with a 60' x 85' lot is $37,500 U.S. Please call: (416) 637-7638 after 6 p.m.

Real Estate

CANADA TRUST REALTOR
104 Welland Ave., at Clark
St. Catharines, ON L2R 2N3
contact
CHRIS GALENKAMP
when moving to the Hamilton/Niagara Falls area.
Office 688-1490
Home 937-0092

Dairy Farms for Sale
Complete operations with cows, quota, machinery and feed.
Orangeville: 158 acre
Peterborough: 100 acre., and 180 acre with P.B. Holsteins, BCA 160; 705 Ltr. Pool I; 9500 Ltr. MSQ. Good financing available.
We have a good selection across Ontario.
Woudstra R.E. (416) 983-5915
Frank Hiemstra (416) 263-2260

Are you interested in reasonably priced farms in the 25-26 hundred heat unit range? The Hanover area offers a large selection:
130 acres, 100 workable, balance in bush and pasture, large barn for cattle, concrete barnyard, 2 acre pond, 2-storey stone home, 8 rooms, 4 bedrooms, 4 pc. bath, oil heating.
99.48 acres, 80 workable, 7 acres bush, barn set up for beef or hogs, 1½-storey house, 4 pc. bath, oil heating, 150 ft. drilled well. Asking $123,000.
120 acres, 100 workable, 15 acres hardwood, large working field, good barn setup for hogs and cattle, tractor clean out, 1½-storey brick and stone house, 4 pc. bath, combination oil and wood furnace, lovely landscaping. Asking $124,900.00.
200 acres, mixed farming, 100 acres in hay, bank barn, 2-storey, 11 room brick home, 6 bedrooms, 3 pc. bath, oil and wood heating. Asking $132,900.00. F.C.C. mortgage. Also a $50,000.00 second mortage with Royal Bank.
We, the CRC congregation of Hanover (as yet unorganized) invite you to contact us for more information about these and many other properties.
Contact: Hanover Chr. Ref. Church
Box 85, Hanover, ON N4N 3B3
or phone Ed Mosterd
(519) 367-2970

Stanley Vandergoot
M.L.S. Realtor

1849 Dundas St.,
London, Ontario
N5W 3E6
Bus: (519) 451-3680
Res: (519) 672-2283

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Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Send in your ad typed, to ensure that it will be placed with no errors.

Feel God's hand on your work.

It's satisfying to know God is working through you in your job. And you don't have to be a pastor or bible teacher to experience it. Intercristo can help you find a job in a Christian organization where God best uses your professional skills. Contact Intercristo for leads on selected openings in over 2,000 Christian ministries, missions, schools, camps and local churches. Thousands of career and short term positions are available now, coast-to-coast and around the world.

CALL TOLL FREE: (800) 426-1342, AK, HI, WA, CANADA: (206) 546-7330. OR RETURN THE COUPON BELOW.

Intercristo
The Christian Career Specialists
P.O. Box 33487, Seattle, WA 98133

I want to feel God's hand on my work. Please send job information.

Name _____
Address _____
City _____ State _____ Zip _____
I saw this ad in (Publication) _____

Events

A Building Committee for Fellowship CRC in Brighton, Ont. will present you with an exciting fund-raising drive for our new church. We will mail to you a picture of ***The Brede en Smalle Weg,*** a beautiful illustration how we should walk to enter the narrow gate. The cost of the picture is **$25.00** Canadian. Any donation above this will be greatly appreciated. We are trying to get it translated into the English language. Please let us know if you like the Dutch or English. Upon receipt of your order, we will mail it within two weeks.

Mailing address:
H. HUIZINGA
R.R.#3, COLBORNE, ON
K0K 1S0

50th anniversary — Celebrating God's Faithfulness

The First Christian Reformed Church of Lacombe, Alta.

invites all former members and friends to their 50th anniversary celebration.
A special service is planned for **Sunday, October 27, 1985, at 10:30 a.m., D.V., in the Canadian Union College Auditorium, Lacombe, Alta.**
A banquet and social evening will be held, D.V., **on October 25, 1985, at 5:30 p.m.** Tickets available at $12.00 a person, reservations only.
Two years of effort have gone into an historical anniversary book, which is now available at $30.00 a copy. Early orders appreciated.

For more information write or call:
Eb Ten Hove
Box 101, Blackfalds, AB T0M 0J0
403-885-4070

Visit the Netherlands Bazaar

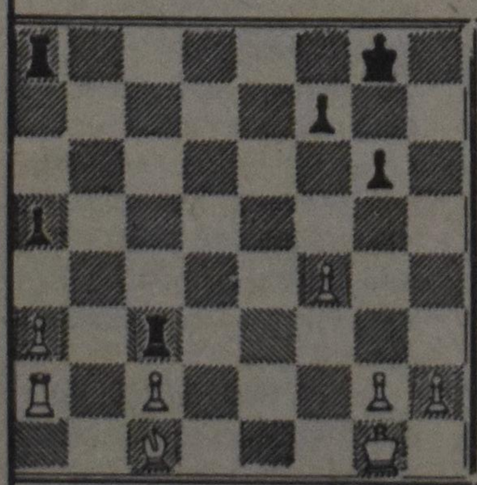
on Saturday, October 19, 1985
from 10:00 a.m. - 10:00 p.m.
in the Thornhill Community Centre
7755 Bayview Avenue, Thornhill, Ont.
(corner Bayview Ave. & John Street, between Steeles & Hwy. 7)
(Ample parking space and the Markham Transit Bus will take you from Finch Subway Station right to the doors).

- KIDDIES CORNER
- MAGICIAN SHOW
- HANDICRAFTS
- WHITE ELEPHANTS
- GIFTS AND BOOKS
- FLOWERS AND PLANTS
- MOVIES FROM HOLLAND
- GROCERIES
- BAKE SALE
- BELEGDE BROODJES
- HARING AND WARME WORST
- ERWTENSOEP & CROQUETTEN

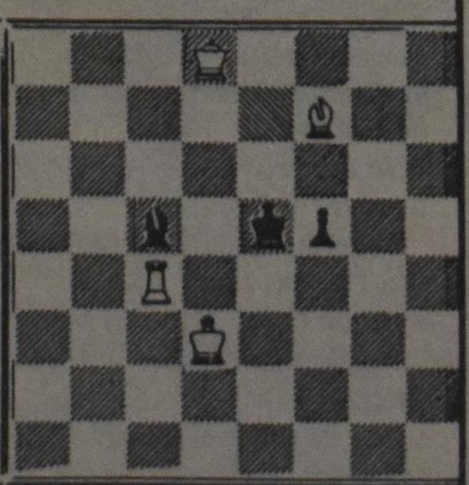
If you have donations or if you would like further information, please call:
Rita Jurrius 491-8727, Lenie Gehrels 225-5217, Bets Speelman 742-1172, Locke Van Leeuwen 483-3091, Ge Spaans 477-1243.

Let's Play Chess — P. Layer

#1064
Game Position
6



#1065
W. Speckmann, Germany, 1957
3



8
Game position
Black to play

4
2-mover 2 points
White to play

Notes
1. The game position, #1064 shows Black and White even in strength (R vs. B & 2 P), but not in position. Please indicate how Black can use his positional advantage to obtain strength advantage. You may wish to find out what Black's best strategy is to gain victory, for White has some chances yet. It's fun to do, but you do not need to write it down.
2. The two-mover shows only seven pieces (a miniature) but there is lots of play left. Please give the key and threat, if any.
3. The deadline will be given with the second series.

Devotions

Powerful message in dated language

The Abiding Presence by Hugh Martin, Grand Rapids, Mich.: Clarion Classics, Zondervan Publishing House, 1984. 216 pp., softcover. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

Every Christian longs for the assurance of Christ's abiding presence. Often it eludes us and robs us of our spiritual peace. *The Abiding Presence* by the Scottish theologian Dr. Hugh Martin (1822-1885), has as a theme Christ's final words, "I am with you always." Says Dr. Martin, "You are with Jesus — that same Jesus who was dead and is alive again — and, behold, He lives for evermore, speaking to you the very words He spoke when on earth; forgiving all your iniquities; rebuking all your corruptions; healing all your diseases; dealing very effectually, very intelligibly and precisely, very tenderly with you. He fulfils His promise. He does not leave you an orphan."

This book is thoroughly Reformed, has a powerful message and is deeply devotional. Unfortunately, the quaint language and dated style doesn't make for easy reading.

Behaviour in the church

Exercising church discipline

Restoring Fellowship, Gage, Joy P., and Kenneth G. Gage. Chicago: Moody Press, 1985. 95 pp., softcover. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

How do we exercise discipline in the church? Many problems are encountered by the church that still dares to discipline.

What is discipline? The authors call it "spiritual surgery." God has given His people certain rules to live by for their own well-being. Christians must pursue holiness. And the church must deal "firmly and swiftly with things that threaten the vitality of the life of the Christian or the Christian community."

To help Christian leaders in their work and to develop a healthy congregation, the authors give instructions how to expose conflict, ungodly behaviour, and destructive choices. The book is written with an evangelical-congregational church in mind. Though Scripture is abundantly used, no indepth exegesis is offered.

Ken Gage is associate pastor and minister of discipleship and evangelism of the Valley Baptist Church, San Rafael, California.

CALENDAR of events

Oct. 8	Fall Rally sponsored by Chatham Region of Chr. Ref. Women's Societies at First Chr. Ref. Church, 17 Tweedsmuir Ave., E., **Chatham,** at 10:00 a.m. "Life is for Living;" tickets $2.50 at the door.
Oct. 9-10	Dutch organist Sander van Marion in concert. **Oct. 9:** St. Peter's Anglican Church, **Brockville,** Ont., 8 p.m. **Oct. 8: Montreal,** PQ (time and place to be announced) **Oct. 10:** St. George Cathedral, **Kingston,** Ont., 8 p.m.
Oct. 9	"Toogdag" of the former South/East League at Bethany CRC, **Fenwick,** Ont. Speaker: Jan Yeaman on "Happiness in the Lord." Registration and coffee at 9:30 a.m.
Oct. 11-13	Calvin Christian School of **Winnipeg,** MB, celebrates 25 years of Christian education. For tickets and info. contact Henk Meinders, 335 Devon Ave., **Winnipeg,** MB R2G 0C6
Oct. 11-13	Adoramus Maranatha Choir Tour. This large, well-known Hamilton area choir will perform classical and light-hearted music on: **Oct. 11: Belleville** CRC, at 8 p.m. **Oct. 12: Williamsburg** CRC at 8 p.m. **Oct. 13:** Participation in **Brockville** and **Kingston** CRC worship services.
Oct. 11-22	Don Van Polen's multi-media show on "India" will be shown in **Edmonton, Neerlandia, Rocky Mountain House, Lacombe, Red Deer, Calgary, Lethbridge** and **Nobleford.** Watch for local announcements!!
Oct. 12-14	**Athens** Christian School 25th Anniversary celebrations. For full details contact Mrs. Jo Oosterhof (613-924-2846), Mrs. Jannie Feenstra (613-924-9690), or Mrs. Yvonne De Jong (613-924-2639).
Oct. 16	Choir and organ concert by the choir and brass under the direction of Leendert Kooy, with Sander van Marion at the organ; at 8:15 p.m. in St. James Cathedral at King & Church Strs., **Toronto,** Ont. Tickets: $5.00 golden age and students: $3.00.
Oct. 17-19	Open house at Rainbow Studios showing coloured viscosity etchings, watercolours, oil paintings and drawings. Wine & cheese will be served on October 17 and 18 from 1 p.m. - 10 p.m. and Oct. 19 from 10 a.m. - 11 p.m. at George Langbroek, 5 Philpark Rd., **St. Catharines,** Ont.
Oct. 19	Visit The Netherlands Bazaar from 10:00 a.m. - 10:00 p.m. in the Thornhill Community Centre, 7755 Bayview Ave., **Thornhill,** Ont. If you have any donations or if you would like further information, please see the ad in this issue for contact people and numbers.
Oct. 26	Bazaar at Trinity Chr. School, 650 Walker's Line, **Burlington.** Opens at 11 a.m. with a fashion show and finishes with an auction in the evening.
Oct. 5-19	After a very successful evening in St. Catharines, Van Halsema comes to: Oct. 5: **London** First CRC, 8:00 p.m.; Oct. 12: **Bowmanville** Rehoboth CRC, 8:00 p.m.; Oct. 19: **Belleville** CRC, 8:00 p.m.
Oct. 19	Organ recital by talented organist John VanderTuin, at Mountainview CRC, **Grimsby,** Ont. at 8 p.m.
Oct. 19	Fellowship Day for Singles, Widows, Widowers, and Single Parents at Willowdale Chr. School, Hilda Ave., **Willowdale,** Ont. Register before Oct. 5. Cost $30.00. Write: Singles Fellowship, 6 Camelot Crt., Don Mills, ON M3B 2N5.
Oct. 26	Anniversary celebration of the **Lacombe,** Alta. Christian School (40th) in conjunction with the anniversary of First CRC of Lacombe (50th). For info. contact Betty Weenink at 403-885-4396.
Oct. 25-27	50th anniversary of First CRC, **Lacombe,** Alta. Banquet and social on Oct. 25, 5:30 p.m. and special service on Sunday, October 27, at 10:30 a.m. in the Canadian Union College auditorium. For info. contact Eb Ten Hove at 403-885-4070.
Oct. 27	Piano and organ recital by Janet Vanderspek (piano) and Adriaan Bakker (organ) at Trinity United Church, **Ingersoll,** Ont., starts at 8 p.m. Tickets: $4.00. Proceeds: John Knox Christian School Music Dept.
Nov. 1	The King's College Annual Membership Meeting, starts at 8 p.m., in the gym. Speaker: Rev. Louis Tamminga on: "Reformation in Education: The Celebration of Truth."
Nov. 2	Back to God Hour Rally in St. George's Cathedral, King & Church, **Guelph,** Ont., at 8 p.m. Speaker: Dr. Juan Boonstra. Special music: Choirs and Brass directed by Leendert Kooij, with Andre Knevel at the organ. Collection: Back to God Hour.
Nov. 9	Combined choral evening with Adoramus Choir of Hamilton, Maranatha Choir of York and Praise the Lord Choir of Brantford, at 8 p.m. in the Bethel Ref. Church, 506 West St., **Brantford,** Ont.
Nov. 5-16	CSS's Harry Houtman in Edmonton, northern B.C.
Nov. 8-10	Discovery Conference on "Discerning the Spirits." Keynote speakers: Richard Middleton and Brian Walsh. A conference for students who want to integrate their faith and learning. For info. write or phone ICS, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331.
Nov. 22 & 23	Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.
Nov. 15-17	Camp Shalom Retreat on "Being Led by the Spirit of God." Teacher: Gerrit Verstraete. Music: Grace and Colleen Reinders. For info. call (416) 625-2262.

Oct. 3 - Nov. 21: "Christian Responses to Contemporary Issues," 8-part series sponsored jointly by The King's College and St. Stephen's College in **Edmonton,** Alta. at 7:30 p.m. each evening. Call The King's College for details 428-0727. Oct. 3 "The Lion The Witch and the Worldview;" Oct. 10 "Being a Christian in the Modern World: Does it Make Any Difference"; Oct. 17 "Feminist Theology: Another Faith View"; Oct. 24 "Censorship and Schools"; Oct. 31 "Christian Responses to Personal Tragedy"; Nov. 7 "Environmental Dilemmas"; Nov. 14 "Justice and Peacemaking in a Global Village"; Nov. 21 "Metaphors to Live [and Die] By".

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri.Oct.11	Tues.Oct.8	Thurs.Oct.3-8:30a.m.	Wed.Oct.2-8:30a.m.
Fri.Oct.18	Tues.Oct.15	Thurs.Oct.10-8:30a.m.	Wed.Oct.9-8:30a.m.
Fri.Oct.25	Tues.Oct.22	Thurs.Oct.17-8:30a.m.	Wed.Oct.16-8:30a.m.

Dutch

De studeerkamer van mijn Vader

Yope Stroom

Mijn jeugd bracht ik door in het grote, ouderwetse "Meesterhuis," zo genoemd bij de dorpelingen.

Van al de kamers was vader's studeerkamer de gezelligste. Een hoog zijraam zag uit op de speelplaats. Overdag druk met joelende kinderen op klompen, 's avonds vreemd stil met de grote houten pomp in het midden. Door het andere raam dat een hele muur besloeg, zag je de voortuin met groene coniferen en grote bossen rhododendrons. Maar 's winters werden de zware gordijnen dichtgeschoven en snorde het kleine kacheltje dat het een lieve lust was. Mijn zusje en ik lagen dan op onze buik door de open schuif in het vuur te kijken. Soms kregen we van moeder kastanjes of capucijners om te poffen. Het was een hele kunst ze op het juiste moment voorzichtig met een kachelhaakje naar voren te halen. Dan afkoelen op de kachelplaat en heerlijk opknabbelen.

***

Langs twee muren waren kasten en planken aangebracht met boeken, boeken, boeken ...

Ik probeerde ze vaak te tellen, maar raakte altijd in de war, tot vader met een beetje trots in zijn stem zei: "Probeer het maar niet meer, het zijn er over de duizend!"

De kast bij het raam was de grootste, het was de Religie kast. Ik keek er nooit naar. Ja toch! Eéns zag ik twee titels die me nieuwsgierig maakten, n.l. "Wat is de Hemel?" en "Wat is de Hel?"

Daar wou ik wel eens meer van weten!

Ik nam de Hel het eerst, daar was ik het meest benieuwd naar, maar teleurgesteld heb ik het weer teruggezet. Er waren geen platen en ik werd niet veel wijzer van wat ik hier en daar las.

De tweede kast was de "Geschiedenis kast" waar ik ook niet veel in neusde; maar de andere muur was "Literatuur en Kunst", dat was mijn lievelingsafdeling. Er was een platenboek van Rembrandt's schilderijen. Aandachtig bekeek ik de naaktfiguren en vond ze helemaal niet gek. Veel gekker was het toen ik later ontdekte dat mijn vader al die halfnaakte Hendrikjes en Saskia's er uit verwijderd had ... het zal wel niet in het raam van zijn strenge opvoeding gepast hebben!

Een ander boek waar ik altijd weer naar greep was: "Groningsche Sagen en Legenden". Prachtig vond ik die verhalen van witte wieven en dwaallichtjes over de hei. Een oud vrouwtje dat in haar hut een popje met spelden zat te beprikken, waardoor ergens ver weg een kind ziek werd en hevige pijnen kreeg. Maar het mooiste was een gekleurde plaat, die een dichte deur voorstelde in een luguber uitziend huis. Over de drempel lekte een rode stroom van bloed tot over het gebroken stenen straatje.

"Wat zou er gebeurd zijn in dat huis?" peinsde ik me af. "Zouden ze daar een varken geslacht hebben?" "Maar dat doe je toch niet in een huis, dat doe je buiten." Daar had ik zelf vaak genoeg met mijn kleine neusje bijgestaan.

"Droom je nooit van die plaat?" vroeg vader eens. Nee daar had ik nooit last van gehad.

Een paar andere prachtige tekeningen uit een dikke platen-atlas werden ook keer op keer bestudeerd. "Hoe men kinderen in oude tijden placht te straffen!" stond er onder. In school: geslagen met een "plak op je hand"; in huis: over moeder's langerokkenknie, een zeker lichaamsdeel ontbloot, met de roede, die veel op een Canadese "broom" geleek. Ik was blij dat ik niet in die oude tijd geleefd had. Hoewel vader ook niet mis was in straffen hoor! Er was in die mooie studeerkamer een strafhoekje (hoe kan het ook anders als je vader onderwijzer is!) tussen de geschiedeniskast en de schoorsteenmantel, waar alle zes de kinderen op hun beurt kennis meegemaakt hebben. Ik herinner me hoe ik en een vriendinnetje eens hele stapels leesboekjes uit de schoolkast haalden en die aan denkbeeldige kinderen uitdeelden. Wat een leuk spelletje was dat: klits-klats-rechts-links de boeken op de banken neersmijten en weer een nieuwe stapel halen. Maar o, toen vader er achter kwam. Het vriendinnetje maakte vlug dat ze uit de voeten kwam, maar waar moest ik arme stumper me bergen? Ik kreeg ook eerst van klits-klats net als het jongetje uit de Platen-Atlas en werd toen voor lange tijd naar het strafhoekje gezonden om met mijn handen op mijn rug over mijn zonden na te denken. Terwijl vader al die boeken weer moest sorteren en terugleggen in de kast, sloop mijn moeder de kamer in en fluisterde me toe: "Je moet Pappa om vergeving vragen en zeggen dat het je spijt." Ik heb het gedaan, maar ik herinner me heel duidelijk dat het alleen was om uit dat hoekje weg te komen en weer buiten te kunnen spelen.

***

Ondanks de strenge opvoeding met de vele onverbiddelijke "nee's" hield ik toch erg veel van mijn vader. Vader was voor mij het toppunt van geleerdheid, die alles wist en alles goed deed, en altijd een antwoord wist op al mijn

Vervolg op pagina 19 ...

Onder de streep

John VanHarmelen

Baukje's perikelen

Even een citaat uit het reisverslag, dat ik voor de emigratie deputaten der gereformeerde kerken in Nederland had gemaakt toen ik een paar maanden in Canada vertoefde om nederlandse emigranten te bezoeken.

In dat reisverslag van 1952 staat het volgende:

Na een hartelijk afscheid van Dundas street 304 in Trenton (waar Mr. and Mrs. John VanderVliet woonden) gingen we, Mr. VanderVliet en ik, met de trein naar Montreal. Daar stapten we over in een slaapwagen en ontwaakten de volgende morgen in Quebec. Een prachtige, oude Franse stad. We stonden aan de voet van het hotel Frontenac, dat met zijn 700 kamers plaats biedt aan 1600 gasten. Dit hotel beheerst het stadsbeeld. Veel van deze oude gebouwen hebben groene daken, die eenmaal in de twaalf jaar geschilderd worden. Men kon goed zien welke daken dichtbij het einde van die twaalf jaren waren.

Na een hotel te hebben gezocht gingen we naar de haven waar de Grote Beer voor anker lag. Een grote stroom van emigranten kwam er af. Wat een drukte. Eindelijk zaten ze allen in de A of in de B trein. De éne ging richting Toronto, de andere richting Ottawa.

We liepen door de treinen en bezorgden wagon na wagon *Calvinist Contact,* en maakten een praatje met de emigranten. We troffen heel wat bekenden. We ontmoetten ook een zekere Baukje Zijlstra uit Leeuwarden. Haar verloofde (uit Hamilton) had volgens zijn schrijven haar reis betaald. Van de bootreis had zij het bewijs, maar van de treinreis niet.

Baukje werd daarom met enkele anderen geïnterneerd, ze voelde zich opgesloten in de Immigration Hall. Een soort gevangenis vond zij. Grote deuren die steeds achter je op slot gingen. Kleine kamertjes, cellen waar je met enkele anderen de nacht moest doorbrengen. Ze liep tussen de emigranten onder bewaking van een beambte van de Immigration Hall, en deze liet haar niet schieten. Hij was voor haar terugkomst in de Hall verantwoordelijk.

Wat was Baukje zenuwachtig. Het huilen stond haar nader dan het lachen. Ze begreep wel: je komt zomaar geen vreemd land binnen. Waar waren de dollars van de treinreis? Waar was het bewijs dat ze binnen een maand zou trouwen met haar verloofde? O wat zat ze in de knel. Zonder de hulp van Mr. VanderVliet, de fieldman van de Christian Reformed Church, zou ze nooit in de trein een plaatsje hebben gekregen.

Later, twee en dertig jaar later, schreef Baukje mij:

Alles kwam gelukkig op zijn pootjes terecht. In Rotterdam hadden ze al mijn bewijzen, dat alle onkosten van de overtocht waren betaald, gehouden. Ik zat in de knoop toen ik nog een treinkaartje moest tonen. Maar dank zij uw en Mr. VanderVliet 's hulp (moet omgekeerd worden, JVH) en de lening van twintig dollars om een kaartje te kopen, liep alles verder op rolletjes.

Bij aankomst in Hagersville is er direct een cheque naar de voorschieter gegaan. Het kaartje dat ergens klaar lag, maar niet was afgehaald, werd twee weken later refunded. Zo is het gegaan. Maar wat een grand arrival!

Mijn kist heeft nog zeven weken op zich laten wachten, maar te langen leste kwam ook dat klaar door de toedoening van Mr. VanderVliet, die daar nog achter aangezien (!) heeft.

Met hartelijke groeten van Baukje (nu Barbara) Fennema-Zijlstra, Oakville.

John Van Harmelen is emeritus predikant. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Levende kracht van het calvinisme

In het dagblad "Trouw" las ik het artikel "Veertig jaar *Calvinist Contact,* waarin Uw adres voor mensen die in het jubileumnummer geïnteresseerd zijn. Ik ben erg geïnteresseerd in de inhoud van het blad.

Al jaren lees ik publicaties in de media, waarin dikwijls op ongunstige wijze over calvinisten wordt gesproken, soms badinerend, soms rechtstreeks belachelijk-makend. Dat doet mij pijn, ik vind dat dit ten onrechte gebeurt. Ikzelf ben tamelijk vrijzinnig, maar ik ben me bewust van de levende kracht, die er uitgaat vanuit het calvinisme.

Onlangs nog zag ik de tentoonstelling "De Hugenoten" in de Nieuwe Kerk te Amsterdam in het kader van de manifestatie La France aux Pay Bas en ik was zeer geschokt of liever aangedaan bij het zien en lezen van alle ellende, hen aangedaan door machtsmisbruik.

Ik weet niet hoe de situatie in Canada is op godsdienstig gebied. Hoe zijn de cijfers, verdeeld over de verschillende kerken? Misschien kunt U daarop geen antwoord geven, maar misschien staat iets vermeld in *Calvinist Contact.*

Ook al staan er geen bizonderheden over de relatie met andere kerken of hun onderlinge relatie, ik ben geïnteresseerd in het jubileumnummer en ik stel het erg op prijs als ik dat op de één of andere manier mag ontvangen. Eventuele kosten maak ik graag aan U over.

mevr. Anne Hoogendam,
Schiedam, Nederland

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Persoverzicht

Carl D. Tuyl

Voorlopig nog maar pindakaas inplaats van tonijn. Het zekere voor het onzekere. Dat vieze luchie van het tonijnen treurspel hangt nog te zwaar boven ons politiek toneel. We zijn al in het derde bedrijf, maar niemand weet nog precies wie nu eigenlijk de schuld heeft. Welliswaar is de Minister voor Visserij als de zondebok tevoorschijn gekomen, maar onthullingen in het derde bedrijf kun je nooit vertrouwen. Er is altijd een verrassing voor de slotakte.

Bovendien weten we niet precies waar Minister Fraser van beschuldigd werd. Ging hij zo onceremoniëel de laan uit omdat hij een vracht half-rotte vis goedkeurde voor konsumptie, of was het misschien omdat hij bovendien de euvele moed had om met De Baas publiekelijk van mening te verschillen? We zullen het drama met gespannen aandacht blijven volgen, en maar een extra potje pindakaas inslaan.

Onze Staatssecretaris voor Financiën, die er uitziet alsof ze niet uitgeslapen is maar laat 'r maar schuiven, heeft een diepe zucht van verlichting geslaakt. De oppositie laat haar nu tenminste met rust.

Het is een lekkere tijd voor de Turner-getrouwen. Geen gebrek aan ammunitie. Als ze straks het visserij schandaal helemaal lekker uitgemelkt hebben, gaan ze aan die geheime regerings circulaire over vrije handel met Amerika zitten tornen. En daar zit natuurlijk wel politieke winst in.

Alhoewel De Baas zelf vrije handel met Amerika propagandeert alsof het goud uit stro zou spinnen, blijkt uit dit geheime (wat blijft ooit geheim in Ottawa?) dokument dat er binnen de partijgelederen, en zelfs bij De Baas zelf, toch ook wel terughouding bestaat. De inter-departement circulaire stelt, dat vrije handel met Amerika ernstige nadelige gevolgen voor sommige sektoren van het Canadees bedrijfsleven zou kunnen hebben. Desondanks wordt er toch verwacht, dat de regering verder zal gaan in haar pogingen om alle accijns in onze handel met Amerika te verwijderen.

Het vrije markt vraagstuk beheerste het beeld van politieke bedrijvigheid in de afgelopen week. Import in Amerika overtreft bij verre de uitvoer, en het Amerikaanse begrotingstekort nadert de twee triljoen dollars. Dat mag U misschien niet zoveel zeggen, maar beste mensen, dat is een twee met twaalf nullen er achter. Dat is een ondenkbaar groot bedrag. De Yankees willen zelf ook wel eens wat meer gaan exporteren natuurlijk.

Om te beginnen wordt er aan de devaluatie van de dollar gewerkt. Vooral Japan is het mikpunt van de kritiek van Amerikaanse ekonomen. Met de brutaliteit van een vijftienjarige snotneus dringt Japan de markten van de Westerse landen binnen, terwijl het tezelfder tijd haar eigen afzetgebied beschermt met de jaloersheid van een Italiaanse vader ten opzichte van zijn huwbare dochter.

Ook Canada gaat in de ogen van Amerikaanse politici niet vrijuit. Men vindt dat onze hout-industrie, varkensmesterij, zowel als andere bedrijfsektoren, gesubsidiëerd worden door de regering en daarom oneerlijke kompetitie op buitenlandse markten veroorzaken. Het ziet er volgens mij niet naar uit, dat de douane aan de langste grens ter wereld gaat verdwijnen.

De Fransen zijn in rep en roer. Toch altijd al een soort baas-boven-baas land hebben ze nu een schandaal aan de hand waarbij ons visserij schandaaltje tot miniatuur afmetingen verslinkt. Het blijkt wel dat de bomaanslag op het Greenpeace schip Rainbow Warrior van hogerhand bevolen en gedirigeerd werd. Hoe hoog? Vast staat dat een minister er deel aan had. Zou dan Mitterand zelf onwetend zijn geweest?

De aardbeving in Mexico City was een verschrikkelijk teken des tijds. De Mexikaanse regering onderschatte aanvankelijk de aangerichte schade en het verlies aan mensenlevens. Waarschijnlijk om het toch al niet te hoge vertrouwen in de ekonomise gesteldheid van het land niet meer te benadelen. Het is te hopen, en waarschijnlijk ook wel aan te nemen, dat ons Wereld Diakonaat hulp heeft aangeboden.

En omdat ik toch al zo'n groot cijfer heb gesignaleerd in verband met de Amerikaanse begroting, zal ik nog eens zo'n soort nummer vermelden. Er wordt verwacht dat de wereldbevolking op zal lopen tot elf biljoen. Ook al weer een cijfer dat op het eerste oogopslag niet veel zegt. Maar laat ik U vertellen dat elf biljoen mensen een flinke oploop is. Dat is elf met negen nullen.

Ik zal maar eindigen met wat goed nieuws. Een soort opkikkertje. Het valt mee met de inflatie, en er zijn nog steeds mensen die dominee willen worden. Mijn kleinzoon vindt dat rekenen makkelijk is, en het tekort van de kerk wordt niet groter. Mijn vrouw heeft nog boontjes in de freezer kunnen doen, en in China gaat het er hoe langer hoe meer demokraties uitzien. Mijn rheumatiek wordt niet erger en de Canadese dollar ging een beetje omhoog.

En pindakaas is per slot van rekening net zo gezond als tonijn nietwaar? Het hangt er maar vanaf hoe je tegen de dingen aanleunt. Er is hoop, want kinderen lachen nog.

De studeerkamer van mijn Vader

vragen — en die waren legio! Dat was waarschijnlijk de reden dat ik niet altijd in de studeerkamer mocht spelen of lezen. Mijn zusje wel, die had haar eigen hoekje naast het bureau, waar ze gezeten op een voetenkussen, uren kon zitten lezen. Maar ik kon nooit lang mijn mond houden. Er was altijd zoveel dat ik niet begreep en toch wilde weten.

"Pa, wat is sym-pha-tiek?"

"O, iemand die je aardig vind."

"Dat ben ik niet hè? Ik krijg zo vaak straf."

Ook na het bijbellezen aan tafel kwam er steevast een vraag. B.v. "Wat is zwangel, (zwanger) Pa?" Terwijl ik geschrokken keek naar de acht personen om de tafel, die het allen uitproesten.

Eens gebeurde het dat vader me het antwoord moest schuldig blijven. In een lange nachtpon (geen pijama voor meisjes hoor! Foei, foei!!) stond ik naast het oude bureau en ontving na de "welterusten-zoen," de twee traditionele pepermuntjes (garibaldies genoemd). Al knabbelend vroeg ik: "Waarom verhardde God Farao's hart, Pa? Dan kon hij het toch ook niet helpen dat hij verdrinken moest, die arme man."

"Dat is een vraag, kind, waar de knapste professoren over gepiekerd hebben, en geen antwoord weten."

"Oohh,..."

Ik was erg verwonderd geen antwoord te krijgen dit keer. Maar later in bed sliep ik toch heel gauw in: heel bevredigend met de gedachte dat ik nu op één lijn met de knapste professoren in het land stond!!

***

Er waren nog vele interessante dingen in vader's studeerkamer. Daar was de oude ontzagwekkende Statenbijbel, gelegen op een speciaal daarvoor gemaakt tafeltje. Voorin prijkte de Stamboom van vander's kant sinds 1720, mijn naam als de laatste telg bijgeschreven.

Bovenop een kast stond een grijze uil met grote glazen ogen, naast een bruine eekhoorn, een sparappel tussen zijn voorpootjes geklemd. Een heel enkele keer mocht ik er mee spelen. Met een borsteltje veegde ik dan het stof van de veertjes en de grote pluimstaart en met een natgemaakte punt van mijn zakdoek poetste ik de glazen ogen tot ze glommen. Vader vertelde hoe de kop draaide van de uil, en hoe de staart van de eekhoorn zijn stuur en evenwicht was. Lang voor ik de leerplichtige leeftijd bereikt had, kreeg ik daar mijn aanschouwelijke lessen in natuurkunde, kunst en ... ja zelfs in kerkgeschiedenis en politiek. Want boven de deuren hingen twee indrukwekkende mannenportretten.

Eerst noemde ik hen: "De dikke en de magere man." Ik zei dat Pappa wel een beetje op die dikke man met dat kale hoofd leek. Maar vader zij zuchtend: "Was het maar waar, kind, hij is één van de grootste mannen die in Nederland geleefd heeft. Het is Abraham Kuyper.

De magere man boven de andere deur was Calvijn. Ook van die bewonderaar vertelde vader me iets. Vanaf die tijd noemde ik hen voor het gemak: de twee K's, omdat hun namen beide met een K begonnen. Maar meneer Kalvijn had maar een rare pet op, vond ik, met lange kleppen over zijn oren. Maar misschien was het daar in Geneve, in Zwitserland ook wel erg koud altijd!

Dan was er nog een kleiner portret dat boven het bureau hing. Een man die ook al zo'n raar hoofddeksel op had. Vierkant notabene, met een kwast naar voren, haast op zijn neus.

"Wie is dat, Pa?"

"Dat is mijn beste vriend, vanaf mijn kinderjaren," antwoordde vader. "Dat is Hendrik van Andel. Hij is nu professor in Amerika, in Grand Rapids, en we schrijven elkaar nog steeds."

Eens kwam de professor uit dat verre land bij ons logeren. Hij speelde erg mooi op ons huisorgeltje en wij zongen erbij. Op een avond vertelde hij dat in de Amerikaanse kerken iedereen een klein glaasje wijn kreeg als het avondmaal was.

Het werd een heftig debat, want vader en oudste broer Cornelis waren het helemaal niet met hem eens. Ik hoorde mijnheer van Andel nog zeggen: "Maar het komt allemaal uit één kan, en we drinken allen tegelijk!" En ik stelde me voor, dat die Amerikaanse dominees (net als vader deed op school als we gingen zingen), met een grote liniaal op de preekstoel zouden slaan: "1-2-3- hup" en dan allemaal de hoofden achterover en het glaasje met een slok naar binnen.

Nu moet ik er om lachen, vooral nu ik zelf in Canada woon. Het is allemaal zo lang geleden.

***

Die studeerkamer behoort al jaren aan mijn oudste broer Cornelis en waarschijnlijk over enkele jaren aan zijn oudste zoon Cornelis. Maar ... de herinneringen blijven, en het is goed terug te mijmeren aan het beste uit je kinderjaren.

Onwillekeurig denk je dan: "Waar zullen mijn kinderen aan terug denken later?"

De recreation room in de basement, met de T.V. programmas, een coke en een zakje potato chips? Of zijn er ook andere dingen? Of willen ze soms geen "andere dingen meer? ..."

Yope Stroom
woont in Sarnia, Ont.

Calvinist Contact houdt u op de hoogte van wat er omgaat in de gemeenschap.

Books

Building on the Rock

Rev. Henry Van Andel

The wrong standard

"Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (Matthew 7:21)

Our Lord Jesus speaks here of self-deception. He says that there are people who rely on false evidences of salvation. They think they are saved but they apply the wrong standard for salvation in their own lives.

We must handle this text very carefully. There are people who conclude from this, that *confessing* Jesus as Lord is not important. They say that only *doing* counts. In that way, they diminish the value of doctrine and put all emphasis on practical Christian life. However, Jesus does not say that confessing Him as Lord is wrong or unnecessary. On the contrary, there are many texts in the Bible, which tell us that we have to confess Him as our Saviour and Redeemer.

Jesus said once, "Everyone who acknowledges me before men, I will also acknowledge before my Father who is in heaven." And I think also of Paul's word, "For man believes with his heart and so is justified and he confesses with his lips and so is saved."

What Jesus points out in our text is that there is a terrible possibility that people only confess without bringing it into practice. There is a superficial way of saying, "Lord, Lord," without obeying Him as Lord. People are then content with an intellectual acceptance of the truth. They do not surrender themselves as sinners to Jesus. They think that a so-called historical faith is sufficient. They deceive themselves and build their salvation on a false peace.

This intellectualism is always a danger in our Reformed circles. There can be hot discussions without a living faith which results in a true Christian conduct in life.

Published posthumously.

Theology

Exploring the meaning of salvation

The Doctrine of Salvation by Charles M. Horne. Chicago: Moody Press, 1984. 112 pp. Reviewed by Ray Metcalfe, Toronto, Ontario.

Originally published under the title, *Salvation* in 1971, this present book has been updated by the addition of recent reading lists.

For those who want to know the best works in specific fields of study, there has also been added a compilation of some of the classic works on soteriology.

Written from a Reformed perspective, Dr. Horne nevertheless presents, with objectivity, varying views of each aspect of a primary doctrine of salvation.

In seven chapters the following topics are covered: "The Need for Salvation," "The Results of Salvation," "The Assurance of Salvation," and "The Climax of Salvation."

Even though it is no doubt intended to be a primer, the advanced student of theology will profit greatly from this book. It may be read for enjoyment, used as a reference book, or employed for teaching purposes. Handy diagrams make difficult concepts much more easy to comprehend.

Basic theological terms treated (as well as their interdependence) are: election, atonement, redemption, calling (general and effectual), regeneration, conversion, justification, adoption. For the serious student many significant publications on each of these areas are listed after the doctrinal discussion on each topic.

Well-written, with good style, and free from heavy theological jargon, this book is not to be regarded lightly because of its small size. Dr. Horne has taught theology at four Bible colleges and has demonstrated a mastery of this area of doctrine.

Recommended for all ages including laymen and formally trained men and women.

Autobiography

An inspirational struggle

The Cross Gives Me Courage, by Mary Ujka, Our Sunday Visitor, 1983. 128 pp., $5.95. Reviewed by Rudy Ouwenhand, Woodstock, Ontario.

Mary Ujka has cerebral palsy. It has made her, from birth, severely physically handicapped. She has lived 46 of her 56 years in state institutions and nursing homes.

Life is a struggle for Mary. For many years she was considered mentally retarded because of her difficulty in communicating with others. She has written this book with the help of others, to "show the world that a person who is handicapped can think and be happy in this world." (p. 121)

It is a powerful story of a life made meaningful by faith. "Jesus' cross has given me courage in the past. With it I have survived a lonely life. With it I have written my story for the world to read. The cross will continue to give me courage all the rest of my days." (p. 121)

Mary's simple style captivates us, her cheerful good humour surprises us as we read of the misery of institutional existence. It is especially her courage that wins our hearts. We may read this book and give thanks to God whose grace is sufficient for the Marys of this world ... and for us too.

The Millennium

Good antidote to Hal Lindsey

The Millennium, The Big Question, John L. Bray. Lakeland, Florida: John L. Bray Ministry, Inc. Softcover, 65 pp., price $2.00 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

When I received this booklet, written by an American evangelist educated at Moody Bible Institute in Chicago, John B. Stetson University in DeLand, Florida, and Southern Baptist Theological Seminary in Louisville, Kentucky, I thought, "This is just another premillennial tract." But I was mistaken.

For the first years of his life and ministry, Rev. Bray believed and taught those things that are ordinarily associated with dispensationalism — the pre-tribulation rapture and a literal 1,000 year reign of Christ after His second coming.

After careful examination of the Scriptures and the study of the origin and development of pre-millennialism he concluded that pre-millennianism was wrong. Historic Christianity has not favoured pre-millennialism but a-millennialism. There is absolutely no prophecy in all the Old Testament that predicts a 1,000 years millennial reign of Christ on the earth. The Kingdom of God is a present reality.

Rev. Bray says about millennial teaching, "The passages used by dispensationalists to 'prove' such a millennium, find their fulfilment either in Christ's resurrection, ascension, exaltation, and reign in heaven, or the gospel age and salvation to God's people, or the blessing of the new heaven and new earth in the eternal age ... the New Testament either does not anywhere refer to, let alone prophecy, a coming re-establishment of an earthly Jerusalem, Temple, sacrifices, Jewish kingdom, Jewish nation, etc. This fact should definitely say something to us of the nature of future events."

Since so many Christians are reading Hal Lindsey's books and other dispensational-premillennial writers, Rev. Bray's booklet is worth getting. It is a good antidote.

The last judgment

I see You coming near me
With a frown upon Your face,
And fear creeps all inside me
For I haven't felt Your grace.

I am softly, slowly, sinking
To that ever burning fire
For my eyes have seen the salvation
That I never did acquire.

My feet are swiftly warming
In this place of eternal death
And I see souls up in heaven
Sweetly praising with each breath.

How I pray that this won't happen,
That I find grace and salvation too,
That I might enter heaven
And be a part of You.

Conrad Delaire

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